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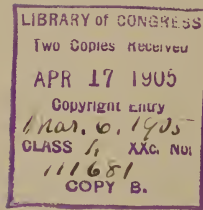
THE
CELESTIALS AND TERRESTRIALS
OR
SPIRITUAL LAW
IN THE
NATURAL KINGDOMS.

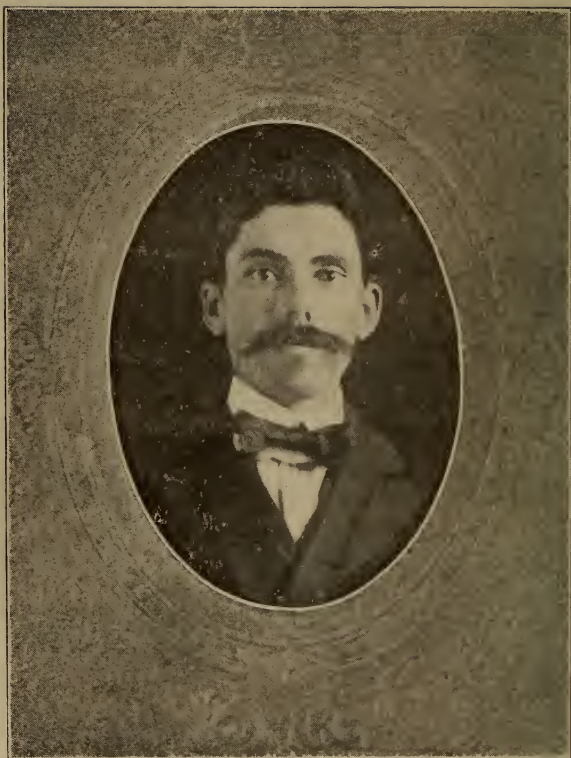
BY
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PRIMITIVE BAPTISTS.



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Your Servant
J. D. Cockrom

SPIRITUAL AUTOBIOGRAPHY.

Separated, my record shows,
From earthly mother's womb;
April the twenty-second day,
Eighteen and seventy-one.

A kingdom was I, then at hand,
Placed in my mother's care;
Which come on by observation,
To breathe the mortals air.

Thus in labor, pain and anguish,
I was brought hence to view,
To bear the earthly image here
As Adam's creatures do.

In me, my father took delight,
As before him I came
To be known in his own image
And called by his name.

Transported soon, my spirit was,
Though in this kingdom dwell,
To loftier thoughts of heights above,
That spiritual rapture tell.

Mine eyes were caught up to behold,
From father's cabin door,
A vision of the Lamb of God
On that celestial shore.

Turning to my playmate dear,
Who was first in our number,
I said, quietly, "look my sister,
Do you see the thunder?"

Now, my approach was near to eight,
When darkness shut me up,
And I very plainly saw my friends
There in the bitter cup.

In this darkness appeared much power,
Which pronounced me quite dumb;
But still in this I had faint hope
To see the rising sun.

More dense the awful darkness grew
And I the Lord did pray,
That before I sank in its depths,
He might reveal the day.

Being brought lower to mother earth,
I on her bosom fell
To pour out my complaint of woe
In view of eternal hell.

Great God, is there a creeping thing
With which I could change place?
For now my kindom was destroyed
I had no hope of grace.

The preached word did but condemn,
For I had felt its power,
And cried the more unto the Lord
Hence forth from that same hour.

Till twelve years of my mortal life,
No light my soul could see,
For darkness was not satisfied
Save in death, God's wise decree.

A moving, I at this age felt,
A process very slow,
Which ever and anon hath caused
My mind afresh to glow.

Aspiring to the heights above,
Exploring depths beneath,
My mind surveyed the gospel field
God to my soul bequeathed.

Now thirty-three, my record shows,
Thus nearer to the tomb;
Hastening back to mother earth,
Who doth my kingdom own.

From her womb I once was called
And fill my station here,
While to her bosom often pressed
And slumbered sweetly there.

But sweeter then will be my rest,
If Christ hath slept for me;
Then more glorious shall I awake,
For vast eternity.

THE CELESTIAL AND TERRESTRIAL SUMMARY.

"When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained."—Ps. 8 : 3.

"Praise ye him, sun and moon: praise him all ye stars of light." Psalms 148 : 3.

"For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly."—Ps. 84 : 11.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory".—I Cor. 15 : 41.

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."—Job 32 : 8.

"I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well." — Ps. 139 : 14.

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one and the glory of the terrestrial is another." — I Cor. 15:40.

"Prove all things; hold fast that which is good." — Thess. 5:21.

"And the very God of peace sanctify you wholly; and I PRAY God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." — Thess. 5:23.

PREFACE.

It was in the year of our Lord nineteen hundred and two, that great confusion laid hold upon me, and stood up around me until my spirit appeared as if it had been broken, and rest departed from me. Amid all this the hand of the Lord fell still more heavily upon me and removed from our midst, Ephraim, my first born, who was my heart's delight, and when I could no longer see him I cried out because of my weakness, and said:

Your bright little face did cheer our home with ever laughing eyes,
But closed, they are, upon these scenes, to open in the skies.

Now reconcile us, Lord I pray, to thy almighty hand;
And give us faith that we may live in that far better land.

While I waited for reconciliation—upon a certain day when my spirit was stirred within me, I rose up suddenly and almost unconsciously taking hold of an old calendar and turning it over wrote, "The Celestials and Terrestrials" for a heading; and continued to write amid which it was said "do the work of an Evangelist." I found not how to move forward for being encumbered with many things; but, greatly fearing the Lord, I plead that His judgements fall not upon me to a farther extent. I meditated upon the work that was before me, wondering what its nature and character might be, realizing all the while that there were peculiar features, all of which I endeavored to see in the writing which I was exercised with the greater part of my time. Now that it has continued with me until the present, and presents itself in this volume, I submit it for no other reason than that I believe it is of God and is required in this day and generation.

JAS. D. COCKRAM.

WOOLWINE, VA., Sept. 29, 1904.

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INTRODUCTION.

MY FRIENDS:—

As I have been moved to submit this work, the first from my hands, and pobably the first of its character that has ever appeared for the consideration of the Saints of God, I trust you may do me the courtesy to give a faithful hearing to such an extent as the truth may be found in its pages, and after this is exhausted, if there be worthless matter remaining, let its part be classed with a certain amount of the writing of all authors who have gone before me, and whose works and names still live, notwithstanding their inability to be perfectly correct in every thing—such must be the case with all humanwritings.

The laws presented in this work, as they appeared from time to time, lining out, unfolding, an dividing up, we think, when fully understood, can be considered a valuable acquisition to the literature among our people.

So I now ask your attention to some of the facts which I wish to present in this Introduction, which we think will lend something to the clearness of the subject matter under consideration.

In this dividing up, classifying, grouping and paralleling with the objects of nature I was compelled to place Terrestrial bodies so as to make them answer to a personified embodiment of the entirety of the natural creation.

I found thereby, that man must answer to all three of the natural kingdoms collectively; for in the first place he is in them, springing out of them, bringing such kingdoms to a higher plane of existence by birth (natural); thus a terrestrial embodiment of "three in one" calling for a celestial oneness in type, wherein God said "Let us make man in our image and after our likeness," in which sense God is resident in spirit. In this, man is the pattern of the highest, the law of whose creation makes it necessary for him to draw his supplies from his original source. Man cannot live on water alone, still he must have it; nor bread alone but must have it; nor meat alone but must have it as well. Water has its mineral, bread its plant, and meat its animal, and it requires them all to make a complete supply. All these things are made for man and are subject to him, for he is lord of the natural kingdoms; hence, we find what we consider to be the correct title to this work, "THE CELESTIALS AND TERRESTRIALS" or "SPIRITUAL LAW IN THE NATURAL KINGDOMS" the verdict of which will be rendered for or against, according to the different ideas prevailing with the human family; and, as this book expresses the opposite in title and, I think in substance, from Henry Drummond's "Natural Law in the Spiritual World," it might be well to state here that Drummond's work was not read by me until this work was well on its way; though in conversation with friends it was sometimes said, "you have Drummond's idea," which thing implanted a desire in me to read his work, for I could not see for my life how he could get *Natural Law in the Spiritual World*. I endorse him on "Biogenesis" which is Spiritual Law in the Natural Kingdoms clearly demonstrated, and many ideas throughout his work are good, but "Evolution" can never throw a rock so high

as to start it the other way. It will come back and remains for the full reign of the spiritual law of infallibility in the three measures of mortality; *spirit, soul* and *body*. Such we conceive to be Spiritual Law in the Natural Kingdoms — may it not enter into controversy, and the Lord give clearer understanding to others who may see the truth of its statements and catch it up for a more glorious expansion.



ERRATA

Page	13	line	23	should read "subject to the law"	
"	17	"	27	"compasses" should be "composes"	
"	33	"	16	"over rating" "	over ruling
"	41	"	17	"To" "	Lo
"	52	"	31	"spiritual light" "	spiral light
"	53	"	10	"sealed" "	solid
"	62	"	1	"mate" "	mote
"	95	bottom	"Lord"	"	Land
"	125	line	3	"affected" "	effectual
"	133	"	9	"that" must be omitted.	
"	140	"	16	"on" should be "in"	
"	149	"	25	"came" "	come
"	152	"	18	"prophets" "	prophet
"	181	top	preacher	misspelled. "seare" must be score	
"	183	CHO.	should begin	"I long for home"	
"	189	line	28	"a" should be as	
"	196	"	14	"Creator" should be Creation	
"	207	"	30	"unlawfully" "	lawfully
"	209	"	15	"falsehood" misspelled.	
"	212	"	3	"by" should be "be"	
"	256	"	30	"predestination" for Predestinarian	

Other slight ones may have escaped our notice.

THE CELESTIALS AND TERRESTRIALS.

CHAPTER I.

THE GREATER AND LESSER LIGHTS.

These correspond to the bodies celestial and bodies terrestrial, and in no case differ from the mortals and immortals (figuratively speaking).

To enter upon this great and all important question, which now projects itself far out into the typical waters which God divided in the beginning, means to deal with that which has and ever will be, in the surging seas of frail humanity, the mingling of waters and waters and light and darkness. There is a dividing line which God Himself drew in the beginning between light and darkness and waters above the firmaments and waters below the firmaments, and the ability to observe these lines which deal with temporal and eternal things depends altogether upon our citizenship i. e., under what manner of heavens we are born and of what manner of waters we partake. The character of man as pertaining to the ordinary birth must have its classification with the litteral waters or waters below the firmaments, which are among the temporal things, meaning things that are seen. We come to be associated with the waters below in our first or ordinary birth, and science teaches (I think) that about three parts of a lifeless body are water.

The three component parts of a terrestrial body are kingdoms, the properties and characteristics of which are found in our natural world; it being the subsoil required by the maker for such a fearful and wonderful work; by "force" of whose law they are brought to bear conjointly upon the

existence of man; so that the earth is a formation in man before that man is a creation on the earth. Thus it is that the world is as much in MAN as man is in the world and hence we find the first law for the spiritual type to express the following: **THE TERRESTRIAL BODY IS A CREATION IN ADAM WHO IS AN EMBODIMENT OF THE THREE EARTHLY KINGDOMS, WHEREIN THEY FIND A HIGHER PLANE OF EXISTENCE BY BIRTH.** Now it is by force of this law that we have Adam multiplied and the only understanding we arrive at by this is the conditions in mortality, and we are desirous to show to the reader here how that the dead elements are caught up to a higher state of existence by the essence of mortal life whose law is "sin and death," sending them back to the earth to await farther refinement. So we readily understand that in the final the law of a terrestrial body is "dissolution"—"from dust thou art and unto dust thou shalt return." This is sufficient for the exterior or animal life but is not sufficient for the human soul or interior life which is not subject the law of mortal dissolution but is subject to "the law of sin and death." This law is prevalent in the souls of all men at ordinary birth and is preeminent in the hands of its executor (Satan) unto sin and sin predominates unto death; so that death reigns by sin. This must be confined to the redeemed soul which meets its doom in a terrestrial body. This soul is not of the earth earthly but has its significance with a body celestial and is clothed on with this earthly house; therefore man is composed of spirit, soul and body as sayeth the scripture. We do not question in this connection but that all men are created equal and have the same identity and as Paul says

"Are made of one blood" and in this element we dwell together as one great common brotherhood having the same earthly father (Adam) who is our head and representative. Now the same law, under which our federal head was set up, equally applies to all his progeny who are manifest in the world of corruptible seed without a single exception. Every Son of Adam springs into life of corruptible seed and has no other mind than that of his father, which is carnal, and therefore not subject to any law, save that of his being, which law is "the law of sin and death." Here is where man's depravity or fallibility comes in, and is where the powers of darkness are brought to bear upon him. The very fact that "the law of sin and death" is prevalent and has its part in our individual makeup furnishes ample proof, and is really unmistakable evidence of the depravity of all mankind: darkness and light must needs be divided that the light may shine out of darkness and that the depths of darkness may be searched out by Him alone who hath light: here is where deep calleth unto deep and the infernal regions belch forth their darkness in vain to swallow up the light: here it is that salvation's triumphant work is seen, the powers of darkness abased and the children of light reclaimed.

Now, why should we complain of the first man and what his mistake brought upon us? Shall we complain of darkness because it is darkness and cannot be light? Then, may we complain of mortality because it is not immortal? Were it not for the fact that Adam's inability is supplied by the ability of Christ, salvation could never have been by grace. Therefore we can only associate him with darkness, sleep time or death as mortality

will have it. We must have him clearly present all that is in an earthly or terrestrial body which is ruled by the lesser light, which light rules the night, being also subject to changeableness. We must, without any hesitation, place him (Adam) with all his descendants in this elementary darkness which first appeared upon the face of the deep as the great symbol representing the works of the flesh. Neither are we authorized to recognize him as possessing the gift of eternal life prior to the fall, then, by virtue of the fact that a greater light rose who should rule the day, being King of the day and the giver of all light, whose power alone can divide the light from the darkness by reason of which mortal men become the children of day, we must freely give, as divinely spoken, to all darkness, COMPREHENSION, but not comprehension of light, for, "the light shineth in darkness and the darkness comprehended it not."

It will be noticed how that we propose using metaphors and figures for both HEIGHTS and DEPTHS as it may concern the Celestials and Terrestrials, bringing to light the idea of Spirtual Law in the Natural Kingdoms i. e. we come expressing the ruling of the greater and lesser lights as seen in the outside world (sun and moon) they being prototypes which are synonymous with the ruling power (or lights) in the celestial and terrestrial bodies. It is well understood that the ruling light in our natural world by night is the moon and by day is the sun, which is supreme in all the universe. We grant that there is the ruling of a living soul-light in every mortal at birth, whose body must represent darkness and whose soul rules in such a body as a lesser light ruling by night, nor is this an independent but rather a dependent light whose

shining depends on the greater light, for without the sun which shines and reflects there would be no earthly light at all. And in this connection it may be said that "He lights every man that cometh into the world;" also that "In Him we live, move and have our being." These passages are spoken as if universally applied and to have their significance in the law of our creation. Here we are forced to move a step farther with the apostle's expression which calls for the glory of the STARS whose significance must be that of bodies celestial, and our thoughts upon this is that every star in space as a body celestial will have its farther significance in a body terrestrial, but just how many does glow and will glow in the resplendency of the light of the sun, no one, we suppose, will ever be able to tell. Stars appear in some sense, we are told, after the order of men, so that every soul redeemed from death has its star: thus it is said, "Praise ye him, sun and moon: praise him, all ye stars of light."—Ps. 148:3, and again, "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude and as the sand which is by the seashore innumerable."—Heb. 11:12. Jude speaks of wandering stars to whom is reserved the blackness of darkness forever (Jude 13). So David and Jude make a distinction in the stars.

Man in his terrestrial connection unquestionably embraces all that is mortal, both soul and body, "For God alone hath immortality, dwelling in light which no man can approach unto; whom no man hath seen, nor can see: to whom be power and honor everlasting."—I Tim. 6:16. Again, "The soul of Christ himself was poured out unto death." This, his life, which was the fruit of the womb,

was the offering for his people. He had power to lay it down and power to take it again. We are partakers of immortality no farther than we are made partakers of the Holy Ghost which is the life and character of Christ. There is no law by which the fruit of the womb can answer to an immortal requirement save that of *regeneration*, pertaining to the church militant, and *resurrection* pertaining to the church triumphant: by virtue of these laws we become an inhabitant of eternity with the blessed. We have an inhabitant of this world by "force" of corruptible seed and one for the world to come by VIRTUE of incorruptible seed. Birth, under the first law, peoples this present evil world, while that under the second, peoples the world to come. Birth opens the eyes upon temporal things and death upon things eternal. As soul and body, we associate the soul with the body as being perfectly at home—there can be no clashing terms in nature. The soul partakes of the name and nature of her husband Adam, and is the weaker element answering to woman who is of man even as the soul is of the spirit which is of God. Then the spirit's work is a soul found to exist in the spirit and the spirit in the soul, the soul being body of the spirit and the spirit head of the soul: this compasses a celestial body and in no wise can be taken for the temporal or outward man. Now, while the soul or bride is subject to death, we must know that its character is that of a carnal mind: death is the essential that's experienced by every child of grace who must needs pass from death unto life. The first thing they reach is death amid the continuous striving of the soul to throw it off. The inevitable consequence of the reign of "the law sin of and death" in the soul

IS DEATH sooner or later. Thus to come to the end of such a law means death, at which time the soul ceases from its own works, but no soul ceases from its works so long as there is carnal effort, and carnal effort is there so long as there is one spark of the former life remaining. The SOUL MUST BE DEAD; it is then, and not till then, that such become the subject of salvation, of whom we hear the scriptures saying: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—John 5 : 25. Hence it is said: "You, hath he quickened, who were dead in trespasses and sins."—Eph. 2 : 1. Dead before born? I think not, in this sense—"Before the commandments came I was alive," says Paul, "But when they came, sin revived and I died:" so, prior to the coming of the heavenly requisition, sin must be the thing that is dead; for, where there is no law, there can be no trespass, and so sayeth the scriptures: "Sin is the transgression of the law." Then, the work of redemption asks for a living subject who is alive to sin but dead to righteousness, and that life is required at the hands of the law for individual trespass. Thus executed under "the law of sin and death," he pays the penalty by actually dying, at which time "Christ is the end of the law for righteousness to every one that believeth." It is then, but not till then, that one can be said to be "dead to sin and alive to righteousness."

Now, we have endeavored to show how man pays the penalty of the law by dying, as God said to Adam, "In the day that thou eatest thereof, thou shalt surely die." The law has no mercy in it, but prosecutes unto death, at which point it must stop, being powerless to do any more: but

grace (or mercy) must be had, or the creation of man for the glory of God was a lost cause. "But God, who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ—by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2 : 4-5-8. Now is it not understood that man pays the penalty of the law while Christ steps in and pays the ransom price in order to make reconciliation, and thus redeems him from under the curse of the law. He was clothed with the greatest of authority from the highest possible court, therefore, He abolishes death and "brings life and immortality to light through the gospel," so that God's children are no more subject to "the law of sin and death," as once, which thing calls for the high and persuasive argument of Paul to the Romans, saying: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit: for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." — Rom. 8 : 5. Now, the saint does not walk after the flesh; otherwise, death is not abolished, and Paul was mistaken when he said; "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." There must be a dying in Adam, which dying is not realized by all men, and there must necessarily follow a living in Christ which all men do not experience. In this dying the soul must have part, on one hand, and equally so in the living, on the other hand, by which the soul becomes differently identified—having part in the first resurrection, her relationship is lost with the first husband, and where, as she now lives, it is by

virtue of the fact that she is raised from the dead by the manifestation of the quickening spirit, which is the last man Adam—the Lord from heaven, she now partakes of his name and nature; hence her identity with her second husband, her immortality or eternal life. Now we see her no longer at home in the body but in a continuous warfare, Adam's mortality clashing with her immortality, a fight between darkness and light, (the works of the flesh and the work of the spirit). Which, suppose ye, is victorious? As naturally with the first husband, so spiritually with the second, there is no clashing but ATONEMENT, i. e., she has the mind of Christ, her husband, and he has the love and confidence of the soul, his bride, who at all times desires his presence and feasts upon his smiles.

Our purpose is to stay, as closely as we well can, with man's terrestrial connection until we have brought these hidden truths as much to light as is possible for us to do, with which lays the burden of proof as to the correctness of the title claimed for this work. This forces me to enter the field of science, and labor among some things hard to be understood; but if, by the grace of God, our explorations in an unseen land can but please the King and give encouragement to His household, and if we do no more than break the ice over deeper waters where it is said that mystery lays, probably it may give encouragement to a bolder explorer with a more far seeing eye who may bring up the jewels from deeper waters.

Now to the question, "What will ye see in the Shulamite? As it were the company of two armies."—Cant. 6 : 13. Here is where we see man

as a complex character fulfilling the laws of each body. In looking after man from his terrestrial relation, we are endeavoring to show his scientific embodiment to be that of kingdoms, as we have said, and that his erection is from foundation material upward. Commencing with mineral (a kingdom), we find him answering to his connection with it by calling for his daily supplies and absolute necessities from such a kingdom.

Now we move up to the plant kingdom, which is next in order, giving us the first glimpse of life. Here we again appeal to man to learn of his terrestrial embodiment, who assures us furthermore of his mother's traits. It is in this kingdom that we find the most beautiful picture of MOTHER LIFE, who brings forth a seed more vitally connected with the earth: it is here that man finds his soul typified as the fruit of the womb, the lower order of life, but the glory of the higher order; for the animal glories in the plant and must confess his utter dependence upon it, even as man, who is the higher, glories in the woman, the lower, and is dependent upon her for his perpetuation upon the earth. It is in this kingdom that man finds bread which is considered the staff of life.

Leaving this kingdom, we make the last appeal to the body of man from which inquiry comes the intelligence that this portable frame so uniquely and wonderfully fashioned was built for the habitation of God in spirit. Thus we have it that the typical outward man who is tri-une in his earthly connection is simply alive with the spirit of the flesh the entirety of which things compose a Terrestrial Body, while the inward or spiritual man, whose relation is not with the earth, passes on to the higher tri-unity and partakes of the nature of

FATHER, SON and HOLY GHOST. By the embodiment of these we have the kingdom of God, by virtue of which we have a celestial body alive with the spirit of God. Now it is in this body that we find the kingdom of heaven and in the life of this body that we find "the law of the Spirit of life." —Rom. 8 : 2.

Oh! How deep and incomprehensible is the life of the child of God. Well might the apostle say; "ye are dead and your life is hid with Christ in God."

So, we see that the tri-unity of man is but a spiritual type springing out of the natural world, whose powers are brought to bear upon his existence in a natural body, which constitutes individuality; and, it is by force of just such powers, or such a law, that his individuality is lost to the world. Man's individual heavens and earth furnish but a single canopy for a lone star who knows but a faint, glimmering moon-light. It is here that mother life flashes through the interior of a terrestrial or animal body, but whose shining depends upon a greater and more interior life. Here it is that our father life leaps forth in the name of spirit as a higher order to impress the image of the most high God "in whom we live, move and have our being." Now the spirit as individual possesses the conscience of all men, the LAW of which is OBEDIENCE. This must be so because of SPIRIT being head and corresponding in that measure to Christ who is the head of the

church and in whom alone there is obedience.

The life of man was not endangered prior to the life of woman, but when the two forms were brought face to face with each other we may safely suppose that animal nature was present, and when the two forces were brought to bear upon each other, this was sufficient to produce action for the perpetuation of evil upon the earth. We have no clue at the origin of evil or Satanic persuasion farther than animal nature introduces it; from thence it is hidden away in the mystery of Godliness that the power of God may be manifest.

The highest natural kingdom then in man we have shown to be ANIMAL, which covers the whole ground, wherein he has preeminence over all the inferior tribes of the earth which were placed here for his use.

Our effort to show conclusively, that the voicing of all creation in that very wonderful sense is in the mortal body of man making demand each day upon him for natural supplies, will no doubt be seen by the thinking mind, and, that the only way into the true understanding of "the kingdom of heaven" is to reach a greater interior by parellels running through the Terrestrial Body which can be seen, thus typifying a body that cannot be seen, not being temporal, but eternal, hence Celestial, having only a temporal abode with the kingdom of observation. This body has a spiritual law by virtue of which it never dies. Then what is the first law? We understand it is that of "sin

and death" which gendereth to bondage; but the law of the spirit of life is supreme, whose import is freedom. So the tendency is freedom from all nature, and were it not for the fact that we have the reign of SPIRITUAL LAW IN THE NATURAL KINGDOMS, this could NEVER, NEVER be accomplished.

Man's living soul faculty only, constitutes his lordship over the three natural kingdoms wherein he exercises as a sovereign ruler.

According to the parallel from the outside world we are only authorized to recognize two forms of life in man, there being only two living kingdoms in the natural world (vegetable and animal), leaving man to answer to the type with soul and spirit. Upon the ground and pillar where he stands there is no life, no germination or coming forth is to be found here—the mortal body must be quickened in the same way that the body of Jesus was quickened, which was after "the law of sin and death" had had its full force upon him which ensued in corporal death.

We have not been able, as yet, to find any law whereby the mortal body undergoes any change for the better prior to the general resurrection, concerning which the scriptures furnish ample proof of the resurrection of the body; at which time it is brought from under "the law of sin and death" entering the estate of immortality. These things are true, we feel sure, concerning the redeemed of the Lord, who shall possess their bodies again even

as Christ possessed his—no more a natural but a spiritual body. He was the first fruits of those who shall arise from the dead, and hence Paul could say: "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."—Cor. 15 : 44. The celestial body, it is seen, is given to the militant kingdom as a creature subject to vanity, ("For the creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope."—Rom. 8 : 20) and the spiritual body to the kingdom triumphant wherein the creature is no longer subject to vanity. Here is where we are compelled to recognize the fact that spirit and body reunite, and must be the meaning of the language of Christ when he said: "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you."—John 14 : 2. Again he says: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14 : 3.

Now in each body there is growth, and in each case it is fixed for a certain statue, not being reckoned from effort but from certain laws. In the terrestrial body they are organic and call for the statue of a man, under the favoritism of which law, that statue is attained. In the celestial body, growth is spiritual, calling for the statue of Christ, under the favoritism of whose law, this statue is reached; but the last must be reckoned from MIND,

which is spiritual growth, or "growth in grace" (which means in favor with God). The carnal mind is brought up with the earthly body by comprehension, and the spiritual with the heavenly body by revelation; each mind brings up a body and in each case the mind is the government of the body without which the body is not safe. One brings up the hidden things of darkness and the other the secret things of light. Both minds are His and are laid deep in wisdom's ways. Life is His and death is His, darkness is His and light is His, for thus sayeth the Lord: "I form the light and create darkness."—Isa. 45 : 7. We feel fully persuaded that God has set up each kingdom for His declarative glory. The kingdom of darkness speaks on every hand of His creative power in the kingdom of observation, wherein mortality appears fulfilling the requirement of the powers of darkness; this being a prerequisite unto the display of the power of light concerning which we get the first glimpse of the great symbol of the reign of grace which was, and is, triumphant through Christ for the salvation of sinners. To this man is accredited the fact by Divine Writ that He was the King and Governor in the Kingdom of Israel, even as the sun is the king of day rising with the power of light to which darkness must succumb. In this we get the understanding of the two great dispensations in their interior sense. The moonlight or law dispensation sets forth the idea of the reign of a living soul in a mortal body under car-

nal commandments. This is only an image of better things and the evidence of a greater light—the expression of grace was in the law as the expression of the sun is in the moon, or the image of God in the soul.

Now, had there been a moon which could have given a perfect light, there would have been no need for the sun; and verily, light should have been by the moon, which would have brought forth the souls of men freed from their sins, as sayeth the scripture: “If there had been a law given which could have given life, verily righteousness would have been by the law.”

In this we learn something of the fourth day's work in the creation of the heavens and earth, when God said: “Let there be lights in the firmaments of the heavens to divide the day from the night; and let them be for signs and for seasons and for days and years.”—Gen. 1 : 14. Now we are taught that “a thousand years with the Lord is as one day and one day as a thousand years.” This gives us to see four great thousand-year days before the dawning of the gospel day, concerning which Malachi comes saying: “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stalls.” — Mal. 4 : 2 Is it any unreasonable thing that God made and brought forth this, the greater earthly light, on the fourth day to prefigure the reign of His own eternal Son whose appearing should be required, and

was at the expiration of the four thousand years from the creation.

It is known that death reigned up to the time when Christ came to make an end of the law and thus set the lawful captive free, at the same time abolishing death and bringing life and immortality to light through the gospel." Now, "He that has the Son has life," and we understand more abundantly; so it is by virtue of his death and resurrection that our souls are made to partake of holiness (eternal life), whereas they were formerly dead in trespasses and sins without an exception. Here is the helpless condition of Christ's body (the church) as it appears buried in the first deep (death), but "deep calleth unto deep," i. e., life calleth unto death, and, I know not which is the deepest, life or death, but we do know that life which triumphs over death is found to exist but alone with God.

Here is where all the christian's hope is staid, for, says Paul: "If we only have hope in this life, we are of all men most miserable;" but again, we are taught to "marvel not, for the hour is coming in the which all that are in their graves shall hear His voice, and shall come forth." Jno. 5 : 27. This is where the terrestrial body as a whole will be shaken and the sleeping dust as a whole will be aroused to sleep no more—thus awaken and time's no more, and the world is no more; for God shall have then brought out of his creation all things declared from the beginning, for, as it is written:

“He declared the end from the beginning from ancient times, the things not yet done, saying, my council shall stand and I will do all my pleasure.”

Under the laws of regeneration the interior life is abolished, whereby we have a new creature, perfected in holiness, the spiritual minded man, by virtue of whom we render service to God with the mind, which thing qualified Paul to say: “For I delight in the law of God after the inward man;” but he says further: “I see another law in my members, waring against the law of mind, and bringing me into captivity to the law of sin which is in my members.”—Rom. 7 : 21-23. And he concludes by saying: “So then with the mind I myself serve the law of God; but with the flesh the law of sin.”—Rom. 7 : 25. This is sometimes spoken of as the visible church—there is nothing visible to the natural eye save temporal things, and the church is not a temporal thing but eternal, therefore not visible only to the spiritual eye of the soul; for, “we have this treasure in an earthen vessel who is the image of the invisible God the first born of every creature.” “For by Him” sayeth the scripture further, “were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all things were created by him and for him: and he is before all things and by him all things consist.”—Cor. 1 : 15-16-17. It is unreasonable that the body of Christ (the church) is visible; if visible, it

must needs be a terrestrial and not a celestial body, thus making salvation a conditional plan of works, a visible body subject to human effort and continuously dependent upon our perseverance; but we have no such a body in the true sense of the term CHURCH, but a *celestial* which is a heavenly body and Christ is the head. Paul says: "And He is head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."—Col. 1 : 18.

Now, in order that Christ be joined to such a body, there must be a process whereby it has the experience of its head, who Himself was the first born from the dead. In this we have the death of such a body, and its resurrection from the dead, at which it is joined to its living head, a celestial head and a celestial body, "on which the second death has no power." In this it will be seen that we have a birth and a resurrection also, in the same subject at the same time, which may appear rather mystifying; but it must be farther noticed that the apostle once uses the term, as concerning Christ, "begotten from the dead," and in 1-18 of Col. he uses the term, "born from the dead." Life is the absolute prerequisite unto either.

If the child is born it is by "force" of life, and if the body is raised from the dead, it must be by "virtue" of life; in each case the life must be in the parent. The life of the natural child is in its father and manifest in the mother, while that of the spiritual child is in God and manifest in the

body by the Holy Ghost. In each case life is what we long to see. The manifestation of a dead child gives no hope or comfort, but when the glittering and flashing of a mother's life and a father's image is seen, what comfort pervades the souls of its ancestors! What animating thoughts arouse and stir them with glowing hope for its future as the little one may grow and manifest a spirit for nobleness! They cannot possibly know its destiny. Whether the admirable little form will arouse and stir a nation or be a mother's grief and woe, and a father's shame, is all unknown to earthly parents. They may have something to do with framing the child's character, but certainly nothing to do with fashioning its soul for an immortal reign: this falls directly into domains whose law is wrapped up with the inconceivable highness of the seed of Christ, which is election.

Then, what is it that is begotten in the child of God? We agree that it is life. What character of life? Eternal life. Then, what is it that is born from the dead? It is life, unquestionably. Again, What is it that is raised up from the dead? We understand, the body. Last, What is manifest in this body? to which we all agree: It is life, which life is manifest by birth, and the only way it can be in the child of God: hence it is Christ manifest in you, "the hope of glory;" therefore we have the character of the resurrection, or the true image of it in the body, His church, which becomes "the temple of the Holy Ghost," and has part tru-

ly in "the first resurrection." Now we are told: "On such the second death has no power."

That Satan comes clothed with the power of death there can be no question, but there is a question as to how he produces it, and when: we may rest assured that he has no independent power, but is in subjection to Him who appoints it unto man once to die. It was found that he was a suitable fellow to represent the kingdom of darkness whose powers were given into his hands, and I do not question but that he got his office by appointment. It is in this kingdom that he has his sway as "the prince of the power of the air" and "beholds all high things," being "king of the children of pride." Thus, in the natural world he has the highest seat assigned him, and in these, our animal natures, he carries on his work by progression; therefore can do nothing only from a material standpoint, and is the founder of such materialism. Lust is one of the strongest incentives to the action of all his subjects and is the key-note to the opening up of the way to his kingly palace (flesh); and in a sense, naturally speaking, Satan is the father of conception and lust, the mother of sin; for, "When lust hath conceived, it bringeth forth sin, and when sin is finished it bringeth forth death," says James; hence Satan's power of death.

So, since lust is at the bottom of all fleshly conception, the language of David will universally apply as recorded: "Behold I was shapened in iniquity, and in sin did my mother conceive me"

(Ps. 55); thus clearly setting forth the fact that infants are born in sin, which opens up the passage unto death the sting of which every child of God must feel before they realize the benefits of God's grace. It will be said then that sin is hereditary; which, in a dormant condition, is true. By the disobedience of one man sin entered, but should have ceased with the death of the one man (Adam); consequently sin is not chargeable to Adam any farther than individual transgression is concerned: each man is accountable for his own sins and they enter by individual transgression. Now that which makes sin possible is the corruptible seed, and the thing that corrupts the seed is evil, by force of which we are "shapened in iniquity," and the over rating of this must be by grace as sayeth the scriptures: "Where iniquity abounded grace did much more abound." The incessant flow of iniquity is not curbed save by the grace of almighty God.

We inherit the nature of Adam, our father, by being growth of the same tree, which tree was condemned because its fruits were not good. The character of life found in the first tree is common to all, and as his inclinations or fruits were, so are ours. In due season the tree buds, blooms and puts forth its fruit by reason of the flow of its own sap, wherein the secret of the life of all plants is concealed, never to be disclosed to mortals. They have one common life, for the life that grows one plant grows every character of plant

and is called "plant life." This is equally as true concerning all mankind, for the life which grows one man grows every character of man and is called human life; though, every kind of fruit must mature on its own tree, and every man must have his own devils which we understand may be a devil or a legion of devils. These devils are subject to Christ, who came to destroy them, but are not subject to man. In the legal sense, death is abolished and the lawful captive is set free, but the sinner cannot see the abolition of death, except he is drawn along the lines of such a law until he has reached the end. Here he sees, feels and tastes death and believes not that it is abolished until he is delivered from under the curse of the law. In this Christ is revealed and he sees that there is life in Him and believes firmly with all his soul that "death is abolished and that life and immortality is brought to light through the gospel which is the power of God unto salvation to everyone that believeth."

Were it not for the fact that there is "another law in our members, warring against the law of our minds, bringing us into captivity to the law of sin which is in our members" (Rom. 7 : 23), we should never again become entangled with the yoke of bondage. Doubts and fears would never arise in the bosom of the child of God: but these things are essential and work afflictions by which comes tribulations: for, as it is written, "We know that tribulations worketh patience; and patience, ex-

perience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—Rom. 5 : 4-5.

The Holy Ghost is from heaven and is the messenger or comforter our Savior promised to send in his name. This ambassador brings the intelligence from heaven above to the kingdom here in the world by which the care-worn pilgrim is encouraged on his way. God is immensely good and merciful to his children here in this militant state allowing no more to come upon them than is absolutely necessary.

We may not be able to see how that certain forms of temptation, with long and wearisome Satanic combats, can possibly bring about reinforcements that call for a forward movement and onward march of the christian soldier. We need time and again to be taught the lesson of Peter to whom Christ said: "Thou savorest not the things that be of God but men."—Mat. 16 : 23. It is by Him and not by us the victory is won.

The terms of Ulysses S. Grant, the Federal general, to Robert E. Lee, the Confederate general, was "Unconditional surrender." His strength was in the federal army which led the Confederate army captive, and now, being subjugated, they must pay tribute to the supreme power of this government, not willingly but by reason of the power found in this government: not many, if any, Confederate soldiers willingly pay the northern soldier's pension.

Now is not this a parallel case with the christian soldier, except that we transfer the power from carnal effort and carnal weapons to Israel's God whose terms are unconditional surrender addressed to Satan and his powers which constitute death?

The case is this: "a strong man armed keeps his palace, and his goods are in peace until a stronger comes." Now the strong must be Satan, and the stronger we know to be the Lord. Dismissing Satan from the inner court (the heart), He takes full control, excluding forever the reign of darkness by the kingdom of light (grace). Now, if darkness can raise up and swallow up light, then may the powers of darkness (Satan) reenter the soul, setting up the reign of sin and excluding the reign of grace; which thing would be falling from grace in its popular sense.

Now, while this is believed by a number of conscientious people, it is certainly not possible, and if we are disposed to recognize the outstanding symbols (light and darkness) as they appear in their typical significance, we are convinced that immortality is not subject to death—neither indeed can be for it is reconciled unto God, the gift of whom is eternal life: consequently it is said: "I give unto them eternal life and they shall never perish." It is true, death is an enemy to God's children, but Christ is their friend, and the life He gives unto them is stronger than death. He reigns over death and is to reign till the last enemy is destroyed which is death. Here I must say that

I believe death is a high degree; yea, the highest degree, of deception practiced upon the children of light. Our Savior's preference was to speak of such a term as sleep true again—the Savior Himself cried out in agonies of soul giving up the ghost. This was a deception practiced by Satan upon the disciples but not upon Christ for he knew that he would rise again the third day, and so taught them, but they seemed not to understand. Here the devil reaches the climax among the children of men in his deception, for he was a liar from the beginning and has ever been at the bottom of all deception; therefore, in the departed saint we look for life in its greatest brilliancy or highest reality. Out of the body, the just are at home and in the body they are pilgrims and strangers on the earth where day and night appear alternately; but the thread, once snapped, that connects the immortal with the mortal—the celestial with the terrestrial—in a moment, in the twinkling of an eye—the spirit enjoys the light of an eternal day, and approaches unto the light in which God dwells whereunto no man can approach.

That which was the Father's in the beginning, was his by virtue of sanctification in preservation and predestinated unto final salvation through Christ, our redeemer, who came according to the voice of prophecy and bravely met the demands of the law for his brethren who were guilty. Thus died the just for the unjust, but the scriptures test-

ified concerning him saying: "Thou wilt not suffer thy Holy One to see corruption, neither wilt thou leave my soul in hell." —Ps. Therefore rose He a triumphant victor over death, hell and the grave—proving the death warrant to be a false claim upon his brethren, though they were lawful captives, having sold themselves for naught. They were heaven's heirs by an eternal decree and were only in bondage and slaves under him who has no legal right to them: therefore, "Led He even captivity captive and gave gifts unto men." In this, death has no sting; the grave, no victory; nor has hell a victim. In the former law, as sin appeared deserving death, it was fixed and brought forth as a penalty by the Supreme Court, the tribunal of all tribunals; so that death passed upon all, for all have sinned.

If we will observe closely along these lines, we will see that all is God's, and that, in so much as death is embodied in his decree for sin before man had sinned, saying: "In the day thou eatest there of thou shalt surely DIE," it is not a SUM or SUBSTANCE of anything, but simply a condition, a nonentity, a SHADOW, a DECEPTION, allowed to be practiced by the powers of darkness; when at the lapse of about 4,000 years, we hear the gospel herald cry out "death is abolished and life and immortality is brought to light through the gospel." He who attempts to rule by such a law now, does so only by deception, for he has been openly exposed as being led captive and so recorded in the

Divine Code for the gospel dispensation, by the spirit of Him whose kingdom it is and whose subjects are taught henceforth and forever that Satan is dethroned and in exile for his accession to the throne by deception in the garden of Eden. He early sought the inward life to corrupt the souls of mortals and thus bring down their higher aspirations to the lowest possible ebb: so, the dictations to men for conscience sake are good to the present, but the principal innate is evil, and is allowed the preeminence for the world's sake. Out of the world came forth evil, and the same evil is known only to the world; for, "God is of too pure eyes to behold evil."—Heb. "He made the world and the world knew Him not," still the devils knew him, confessing: "Thou art the Holy One of God." Again it is said: "The eyes of the Lord are in every place, beholding the evil and the good."—Prov. 15:3 I think the sense in which we are to understand this is, that the darkness and the light are alike to Him. "Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."—Ps. 139:12, i.e., good and evil are equally determined; and, if we will just not loose sight of the fact that all mortality is set up in darkness and classified with darkness and has no higher meaning in the law of our creation than finiteness, we may avoid error and no more hesitate to place all comprehension or literal attainment, as well as mortal failure or earthly decline, with human ability or human inability.

Thus, in the casement of the interior heavens and earth (individuality) whose canopies furnish his individual tent, we grant a firmament (figuratively speaking) whose darkness knows but a lone star and a faint moon-light—born of flesh, meeting his doom as a living soul corresponding to a less glorious light, and in a terrestrial body corresponding to a less glorious body; for, "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one and the glory of the terrestrial is another:" also, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."—I. Cor. 15 : 40-41.

Now, as a less glorious light in its effort to shine more gloriously meets with its consumation in mingling with a higher order, as the moon and stars with the sun, just so does a living soul, as the life and light of the body, loose its ability to shine by reason of the manifestation of a greater light which rules the day in the regenerated, by virtue of which they are the children of day. As with the interior life, even so the exterior; for, as the first heavens pass away, the earth equally so; both alike pass away. As a terrestrial body (which is a body less glorious) passes away, it must have its significance in a spiritual body, calling for individuality in the resurrection.

—In this work I'm calling for the stars to prototype the seed of Christ as celestial bodies—

The host of the littoral heavens, it seems to me

in this sense, pictures very beautifully the entire seed of Christ as the redeemed from this our earth, but we do not see as yet all bodies terrestrial manifest, but they must be required after the order of Adam, the corruptible seed. This constitutes the unholy nation, the rebellious children of men. We have here the life of Adam and the mind of Adam multiplied upon the earth, and it does not appear to me that God's choice rests any more with one than another with respect to Adam multiplied, but consists in the fact of the development of a new creature by an incorruptible seed, having the life of Christ and the mind of Christ, consequently the son or choice of God. Now, it may be objected that this would leave out individuality altogether, which is the fruit of the womb, concerning which David said: "To children are a heritage unto the Lord, and the fruit of the womb is His reward." "From dust thou art and unto dust thou shalt return," was said to Adam by the mouth of the Lord and was addressed to his individuality—by just so much is our personality affected; but, we are not able to say how much this may affect our being in the final, for "it doth not yet appear what we shall be." I, for one, feel comforted with the belief that the flesh and bones of each individual who has fallen asleep will be required again.

There is no question, I suppose, but that every child of God is concerned for the redemption of the body. God who made the world and the fullness thereof hath not made one star in vain.

Whether each body terrestrial, doomed to dissolution, has its star or not, Christ had his, and various others are individualized as messengers, giving at least some evidence that they bear such relation to the righteous. In this connection, Adam was the first star that rose above the far eastern horizon, and, as we have been trying to show, he was manifest in darkness, as is true with all stars. I do not think we are to understand that he caused the darkness and all other stars to be manifest in darkness. He was the first to shine in darkness, reflecting the brilliancy of a greater light.

It is sometimes thought that Adam by his planetary relation to all other bodies terrestrial might have refused to move in his orbit, and thus to have held in his grasp the law of his creation as well as all the powers of darkness, dispelling them at pleasure. Nay, sooner might we say: "Sun, why riseth thou in vain when the ability to divide light from the darkness is in me? Why thy incessant labor and central position? and, Why the universe subject to thy attractive influence, heat and light? But how should we speak and how do we understand? Is it not that Adam's progeny glimmered in a dark age, or the evening dispensation as concerns the time of the first heavens and earth? at the end of which time the sun of righteousness rose with healing in His wings that every star might appear shining in His light and held in position by His power. In the first heavens each star appeared, presumably, to be an independent

body whose shining and position depended altogether upon its own exertion wherein it might glory, but not a single star in all the universe was found to be aglow by any such light. While the dark side of the earth was turned to them and they truly felt that their glory depended upon their shining, they seemingly were forgetful that they, even then, were reflecting a higher order of light. It does not differ how brilliant a star may be in the gospel heavens, or how near the earth, its shining is known to be due to the sun. The fact has been clearly developed that there is no true light in terrestrials and no ability in them to generate it; so we see now, as has been since the break of day, that those dwelling in darkness have seen light, and that we are far advanced in the great week of time; as if in the golden sunset whose disappearing must of necessity bring perilous times, when the deep night of the dark ages is to cover the world and the people moan as in days of yore.

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."—I. Tim. 4 : 1-2.

With ancient Israel the hand of the living God was visible, and, though the dark side of matters was turned to them, they seemed to look back as from the beginning, acknowledging the reflection of such a light, and the leading of such a hand, causing that they also looked forward by an

eye of faith to the spring of day—and now we see it's a glorious reality. God's children are led into the promises, which simply means that we are no longer held by the powers of darkness as the saints formerly were, and "who, through fear of death were all their lifetime subject to bondage."—Heb. 2:15. So, the gospel herald must bring forth the glad tidings of good news from a far country, proclaiming that "death is abolished," being met by the Supreme Judge of the highest court, and proven to be an illegal claim, a deception practiced by the power of darkness, saying there is no light; whereas, the setting up such a kingdom has proven the prince of darkness to be the father of lies. The intelligence of the kingdom of heaven is that there is light and life in a glorious reality beyond, dwelling in immortality as "stars of light," having "come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Rev. 7:14.

The gospel of the kingdom, we think, might be truly termed that intelligence which frames logic in favor of all the laws and regulations of that kingdom, and what so ever will be a defense against her enemies, and will exalt and honor the king; and he who is a legal defender of this gospel, must be called and qualified by the highest excellency, being supported by the great tribunal of that kingdom. Such will scarcely fail to speak, exalting the kingdom and proclaiming His high sovereignty, and no one should ever be found

pleading in this cause, who is unable to avoid using words which will not exemplify the wisdom by which he claims to be clothed. One might become zealous for the honor of pleading at the king's court, who has never been commissioned, consequently labor as one that beateth the air, (i. e.) in vain, reaping no reward, because he sows not spiritually, for a minister's reward rests with the fact that he preaches the GOSPEL.

Men do not see much of the kingdom of heaven. Just what we are shown and taught by the Holy Ghost is all we are authorized to speak, and all that we can safely advance. This is not conferred because of talent or intellectual powers, coupled with a man's willingness wherein he feels his ability to proclaim the gospel of the kingdom of God, but to the contrary every way. First, it is often seen and believed by some care-worn pilgrims who appear to have the gift of the discerning of spirits, that a certain one is the choice of God. Prudence ponders these things in their own hearts nor dare divulge them or scatter the matter abroad until the sure work of the Great I Am has, with the flashing of a confusing spirit, vivified more and more an internal work until the burdened soul cries out from the depths: "Undone! undone!" But now a vast sweeping of high and sacred intelligence prevades the mind, calling for strong emotions and the highest aspirations after the exalted work, inspiring the heart with a glowing hope for future usefulness, and I dare say, with many of the

called at such intervals, they rise high enough and feel bold enough to stand up and open their mouth in defense of the gospel where ever God might cast their lot, not feeling in the least the fear of man, or that any one will be more able to preach than themselves; whereas, a few minutes before, any one they could think of would make a more successful attempt than themselves.

At least, these are some of the ebbings and flowing of the waters with me — whether spiritual or not, I am unable to say with any positive conclusion. I still have to ride the waves of adversity, and often feel from the depths of my soul to say:

Hide me, oh my Savior hide,
Till the storm of life is past;

but we surely receive comfort from contact with the enemy, which could otherwise never come. There, of a great necessity, must be a rooting downward before we can look for a springing upward of any duration.

The tender blade once had its beauty and usefulness held as a secret with a single corn of wheat and was disclosed by coming in contact with the earth and there, in touch with its poisonous gases, is where its beauty is developed. Now, the case is this: The properties of the earth assume to be an enemy to the natural body (or grain) and concentrate their forces for its distruction, which thing is really accomplished, as every farmer knows, but we then see emerging from the heart of such a body, a product possessing life, bringing consola-

tion to the husbandman, for this is his reward in the time of harvesting.

The plant begins at once to put out its roots which penetrate the earth farther and farther, partaking of the nature and character of the mineral or lowest kingdom, bringing them up for the use of the higher which is the vegetable; and thence it is taken up and consumed in the body of the animal which is the highest natural kingdom. It is now individualized for every species of animal making up all flesh, the derivative of which is principally mental faculty either intellectual or instinctive. The bodies under instinctive government are consumed in the intellectual, and greatly for the mental, but not all; while the mental is greatly for God, but not all.

Animal food is considered by science as containing the necessary mental food, but not all the properties in such food are taken up by the lacteals and conveyed through the circulation for brain food to thus strengthen the natural government (intellectual powers). Neither is all the intellectual wrought upon by the spiritual to thus strengthen the spiritual government, for the strength of this government is not in members but in the might and majesty of her God who is of one mind, and such as have this mind are His sons and one with Him, receiving the necessary food which is the testimony of the crucifixion of Christ with whose sufferings we have fellowship: thus eating his flesh and drinking his blood, as he testified saying, "Whoso eat-

eth my flesh and drinketh my blood hath eternal life, and I will raise him up the last day; for my flesh is meat indeed and my blood is drink indeed;" also, "He that eateth my flesh and drinketh my blood dwelleth in Me and I in him."—John 6:54-56. All this has grown out of the fact that God created the heavens and earth, and not in vain, we are told by Isaiah, but to be inhabited: still all of its inhabitants are not to sing in the paradise of God, but of some, says David, "as brute beast they perish and shall never see light"—Ps. 49. This, it is claimed by many, looks rather hard, seeing there is to be a general resurrection of both classes—those who have done good and those who have done evil—this being the case, which is so recorded as spoken by the Master saying: "Thou shalt be recompensed at the resurrection of the just."—Luke 14 : 14. And again: " But this I confess unto thee, that after the way they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."—Acts 24 : 14-15.

It is very difficult to understand what David meant when he said, "as brute beast they perish and shall never see light," unless he was speaking of the finality of the resurrection.

We are to look for a time and have hope in just such a God as will reclaim the sleeping dust of those who have fallen asleep in Jesus from the

earth, fashioning their bodies anew after the image of the heavenly; whereas, the dead sleep this moment the next a certain tremulous bursting forth with Gabriel's last and triumphant blast upon the trump of God, and the just "awake in His likeness and are satisfied:" then, surely the inhabitants of this world will be no more, for the unjust are dismissed with eternal death which we think is to go down in darkness, therefore, "never see light," while the righteous are caught away to the heavens of all heavens—the recipients of eternal life. Then certainly, we do not look for successive and never ending generations to populate this poor world as some religionists would have it. The fullness of the times of the Gentiles, and the proclamation of the gospel to all nations, is all the time that is promised us.

This being done, we have what Peter speaks of as "The Restitution of all Things," saying, "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.—Acts 3: 20–21. It was, and is, God's purpose, no doubt, that all things should be just as they are, for we read: "He declared the end from the beginning from ancient times the things not yet done saying, my council shall stand and I will do all my pleasures." (Isa.) And again, "For by Him were all things created that are in heaven and that are in earth, visible

and invisible, whether they be thrones or dominions, or principalities or powers: all things were created by Him and for Him." Col. 1 : 16. The sacred measures of God's grace have ever taught His sovereign rule over all things, or His wise decree in all things, as a supreme government—the law or counsel is that all things are worked after the counsel of his own will. Now there can be but one question in regard to this, and that is as to what or how much there is in the counsel. It is to stand — there is no doubt about that — but how long? Until the end, for, "He declared the end from the beginning, saying, 'My counsel shall stand and I will do all my pleasure.'"

We will inquire: Does anyone believe that there is anything now transpiring which was not in the arrangement? If so, by what power or authority was it introduced? and by what power does it consist? "The powers that be," we understand, "were ordained of God." He Himself, being the power, all powers are subject to Him. There is no power but of God. Darkness itself with all its fiends has no power except that by which God clothes it, hence dependent powers whose appeals must come before the highest supremacy according to the council found there. Satan's power must therefore be permissive according to; not contrary to, God's purpose or decree, as we have quoted: "All things were created by him and for Him." It is certain that these "all things" stood in a potential form in Him, and all that was needed was to speak the

word; for, "Through faith we understand that worlds were formed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:13. Even so shall it be in the end which shall surely come. "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; in a moment, in the twinkling of an eye, at the last trump."—I. Cor. 15:52.

Our God is an almighty God, and "when He speaks, it's done, and when he commands, it stands fast," having put His own to sleep from their labors, He will awake them in the morning, when their eyes will be opened upon a new world—the creation also of God for His saints in light—that they may be with Him and dwell with Him forevermore where they will no more trample upon dust and grapple with mortality. This is the intention as regards man just as far as immortality is extended to him; otherwise it is not God's choice to use him, but assigns him his lot with everlasting death which, of course, is the opposite of eternal life; one to go down into the land of darkness and the other caught up into the land of light and see eternal light and the eternal God who dwells in light. Here is the division of the human family in the final which justifies us in preaching the doctrine of Eternal Judgement. We should be found contending "for the doctrine of baptisms, and of laying on of hands and of the resurrection of the dead, and of eternal judgement."—Heb. 6:2.

The Greater and Lesser Light System embraces the idea of Exterior and Interiorism, and practically means, metaphorized, a living and a dead body. The sun is received in the Solar System as a living body and the moon as a dead one having the image of the sun impressed upon it for a time when it is withdrawn to reappear in what we call a new moon. I am not able to run out the meaning of its monthly disappearing and reappearing but in this work it will appear throughout individualized on the side of mother life as God given. The fruit of the womb is blood life corresponding to, and is, comparatively speaking, a body of death and it is certain that the moon bears this relation to the blood, life in prophetic vision, for "The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come."—Joel 2 : 31. The sun bears no relationship to blood but spirit, the nature and character of which is to quicken matter.

Science says, in consideration of the cause or philosophy of "Form" or Individuality, we must give a paramount importance to two great principles of organism, viz., "The Centrifugal" (from a center) and "The Centripetal" (towards a center) Forces. Instead of lines and power-points, we are now dealing with aggregations of lines and points, or surfaces and solids or substances.

There can be no Individuality except by the association of positive and negative forces or magnetism and spiritual light or soul and body. The

body or "Form" constitutes all individuality. Magnetism or spirit is always the same and is simply an universal intelligence flowing into a matrix. A being is like a potter making a vessel; he is furnished with Force to whirl his plastic clay, but his hands shapes the vessel of more or less value for joy and usefulness.

"There are two states induced in atoms of matter, apparently by an external and an internal force which makes two kinds of atoms; the sealed atom compressed by the centripetal force and the hollow atom made by the force of magnetism which passes into everything. This magnetism cuts down the center and lets the inner matter expand giving a centrifugal force. The first forms of life in vegetables and animals are the unicellular organisms, the diatoms having a shell on the outside of a membrane and are vegetables. This woody shell seems to be the result of a centrifugal force which is due to the influence of sun-light." —Chemistry.

We are told that all cells are alike when originated, but afterwards change; some form bone; some, muscle; and some, other tissue. We often see the trunk of a tree showing only woody form or aggregation of cell, and then we see a "slip" or shoot break forth. If we plant these, roots grow, and we have a new tree all from that which appeared as a part of the first. So we have the law exemplified, says Science, which is this: - "A part contains the potential of the whole and the whole

is only a multiplication of a part." This is said to be the universal law in nature as to life either animal or vegetable. We have in this a high consideration of Adam multiplied, who himself contained "the potential of the whole, and the whole is only the multiplication of him as a part."

L. M.

- 1 This tree, corrupted, was early found
Among the trees of Eden's ground;
In the midst of which, life took place,
To bring about the human race.
- 2 This mortal life contrast to see,
That it was just an earthly tree;
In time to appear a temporal thing,
Able, alone, bad fruit to bring.
- 3 In earthly soil it's known to grow,
Which brings the mortals "hither to;"
The life common to this first tree,
Is light of all that earthly be.
- 4 Thus, of one blood all men are made,
And as the flower of grasses fade,
The law with him did first begin
To show this tree its fruits are sin.
- 5 The tree of life immortal grows,
And mortal failures it restores;
That as the days of this good tree,
God's chosen people sure must be

- 6 Both trees are His, both lives are one,
When brought to a oneness in the Son;
One the Darkness doth represent,
The other, Light from darkness sent;
- 7 Which God divides and sets apart,
The world in wisdom first to start;
Till Life and Death His work has done,
And shines in splendor, all in One.

J. D. C.

A very high degree of criticism is sometimes offered against Science for its impudence, which it sometimes deserves, but we should always be ready to give weight to any demonstration of Science which will throw light upon Truth, however objectionable it may have been in the tradition of the fathers. True, Paul objects to VAIN philosophy which was mere conjectures by men of that age, who were superstitious and had no laws leading into the true voicing of nature. Paul was ready at every turn to convince by Scientific proof, for he came saying; "Thou fool! That which thou sowest is not quickened except it die." This was the true voicing of Nature, and was spoken to the Corinthian brethren, with a Scientific proof of the character of the resurrection of the dead, in terms easier to be understood. Our Master also came instructing with such sayings as;—"Consider the lilies, how they grow;" and, "A corn of wheat abideth alone except it fall in the ground and die;" and many parables spake He concerning the King-

dom of Heaven, whose interpretation or explanation was found in the voicing of Nature. Drummond has said: "Science may yet have to be called upon to arbitrate on some points between conflicting creeds."

I have received much comfort by seeing undeniable symbols step in from nature and verify the doctrine so long proclaimed by the Clergy of the Old School Baptists whose educational advantages have been greatly limited. But from time to time God has blessed this small body of worshippers with men of education, possessing ability, and mighty in the scripture of Divine truth. Such men, having more generally been raised up in time of war, have come boldly to the front with the doctrine of God's sovereign grace, and the old Calvinistic doctrine of Election and Predestination.

Men will never take up arms as volunteers, and combat with the powers of darkness, proving themselves loyal, unless effectually called, at which time they become Subjects of another kingdom: then, being drilled under the severest military rules, they make valiant soldiers of the cross who are loyal and brave in fighting the King's battles. Mens' loyalty must be proven. They are naturally disposed to presume that they are in readiness at any hour to go with Him (Christ) unto death, but such is not the case. Men require deep convictions and sore afflictions to bring them in touch with God—here faith steps in and knows no fear of man "looking for a recompense of re-

ward, enduring as seeing Him who is invisible."

The convicted sinner sees and discovers from time to time that the debt is great, and increasing with every move until it is immense, even "ten thousand talents and not one farthing to pay with." It is then, but not till then, that he surrenders all and comes, confessing, "I'm nothing, I'm altogether weakness. There is no strength in me, there is no standing in the mire and clay; I do but sink deeper with each move." There is no intermediate, no stopping place for a compromise between life and death. Death is the inevitable consequence of the reign of sin, and sin reigns from the depths, bringing every soul in view of perdition, and there, terror-stricken with the awfulness of such a doom, surveys his case and confesses, it's for sin and perfectly just. Then, being delivered from such a condition by the reign of grace from the heights, it is no wonder such experienced persons have such abhorrence for sin in their members which is a body of death.

It is in this body that we feel the pains of hell, and in this body that we hear the voice of the Son of God and realize the benefits of His quickening Spirit. This manner of intelligence is received in different ways—very often when asleep—but however hard the trials and tribulations which accompany us in our warfare here, we do not forget these seasons, which are "Bethels", of our greatest earthly joy. So it is vastly necessary that we learn a great lesson, and that our trials be many and se-

vere, experiencing the thought of the saying of Paul, that "The law is our Schoolmaster to bring us to Christ, and so teaches us that we come saying, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8 : 2. Now we see the lawful captive set free, "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. 8 : 3. The law was a heavenly requisition, therefore, spiritual and good, and was asking for a grander obedience than ever has been or can be rendered by mortals. The requisitions of heaven can only be met and kept where the virtue of immortality has been realized. This constitutes an immortal subject who delights in walking in the statutes of God and whose meditations are there by day and on his bed at night. The Lord is King and His "law is perfect, converting the soul." "His kingdom come, His will be done." Now the righteousness of the law is "fulfilled in us who walk not after the flesh but after the Spirit." "So then, they that are in the flesh cannot please God." "But ye are not in the flesh," says Paul, farther, "but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." We will quote once more from Paul: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—Rom. 8 : 4-8-10. Here is the

reign of SPIRITUAL LAW which carries us to the point of infallibility.

We will now endeavor to call the reader's attention more closely, and make as clear as possible, what we mean by SPIRITUAL LAW IN THE NATURAL KINGDOMS. This is the typical, triune man of Nature; the image of the true Son of God, whom we desire to present as the embodiment of this great truth, which throws a clearer light upon the triunion of God, as God brings man to partake in his earthly constitution, of the elements of the three natural kingdoms which groweth into a corrupt temple in man who, in spirit, God was pleased to have represent His "likeness." The only thing which made the natural world possible is the spiritual, and this natural creation was by the Creator (who is omnipresent), as a pattern of higher things and better things. Thus we appear to have a world within a world, as in the creation of the first man we have a body understood within a body, which body was separated from the first and occupies as subject to it, even as the natural world is separated from the spiritual, and occupies as being subject to the spiritual. The man is not of woman but the woman of the man, nor is the spiritual world of the natural but the natural of the spiritual. Woman does not rule in man, but man in woman; neither does the natural rule in the spiritual, but the spiritual in the natural. Man stands, in the prime sense, as a representative of the spiritual, being "a figure of Him who was to come," while

the woman stands figuratively as the church ground (formative matter), acted upon by the forming principle (life); and, being deceived, she has her assignment with the kingdom of the dead in which no law was found for her release, "for had there been a law given which could have given life, verily, righteousness would have been by the law."—Rom. Then might the stones have cried out, and the valleys grown to have been hills and the hills to mountains of unknown magnetude, whose towering peaks might have pierced the lofty blue sky, but how different; mountains must crumble, valleys lay low and stones dumb and inactive in their element. Here is where we find the ground rail of SPIRITUAL LAW.

In the Spiritual world there is one true and living God who is triune in essence (Father, Son and Holy Ghost). These three are ONE and the same in essence and glory, being head over all things, and in the natural world we have man typically triune with the three principles; formative matter, formed matter, and the forming principle, Life; and who, with his living-soul-faculty, is made head over all things NATURAL; for, as we have urgingly insisted, being a kingdom by observation, himself, partakes individually of the three natural kingdoms. As mineral, he is associated with mineral; as plant, he is associated with plant; as animal, he is the embodiment of such and is the temple of the Holy Ghost, but we consider the Holy Ghost, in the true sense, a non-resident of man until new

life sets in, which we believe is manifest where there is no life, quickening into divine life that part of man received from the dead. He now has the same soul raised from the dead, but that is not all. He is a new creature, and we consider this new creature new life, and the new life is eternal life which is manifest from above (the Spirit of God) which is infallible—SPIRITUAL LAW IN THE NATURAL KINGDOMS.

We feel quite sure that it is in this typical dead kingdom that our Father and great Spiritual head was pleased from all eternity to make known His power and the riches of His grace and thus exalt His great name in bringing His sons and daughters to Him through Christ who bows down to the lowest or dead kingdom — spoken of as “the shadow of a great Rock in a weary land,” and was later the stone rejected by the builders which afterwards became “The Chief Corner-Stone.” He was pleased also to have His disciples understand that this was their element, and said to one, “Thou shalt be called Cephas,” meaning a stone. The twelve foundations of the Heavenly Jerusalem were such, and of the greatest possible value, corresponding to the twelve apostles of the Lamb, and the church is spoken of as a pearl, hidden in a field. Now, here is the safest ground we can occupy, for when we begin to think this is too low a seat for us, and conclude to leave the region of barren rocks, dust and ashes and go up a little higher that we may have a stroll “in the garden” among the trees and

flowers, is when we go mate-hunting and look through Satan's spy glass in order to see our brethren far beneath us in the dust.

We are taught, for man's sake the earth is cursed, bearing that relation to him on every hand; but do we gather from the saying that what man does forces the Supreme Governor and Ruler of all things to curse the earth contrary to His purpose? It is often said, "He permits", which is true, but does He permit according to His WILL or CONTRARY to His WILL? The law given is spiritual and good and for the government of spiritual subjects in the natural kingdoms. Therefore, the law has the power of discovering to the natural man the "force" of the curse by requiring perfect obedience of him, which, owing to his relation to the curse, he could not render, for his seed was in him as truly as the "seed of every plant, thorn or thistle was in it in the earth;" therefore it is reasonable to suppose that his seed, which was yet in him, bore the same relationship to the existence of such a curse and to his first-born before the transgression, as it did afterwards. The transgression was what brought this manner of reasoning about. He saw then, but not till then, just what he was by nature, having knowledge of good and evil. God, he knows to be GOOD, and himself, he sees to be EVIL. This is as near as we can come to the origin of evil. We read from the bible, as stated in Gen. 8 : 21, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is

continually EVIL from his youth." So the imagination of man's heart, says the Lord, is evil; thus strengthening the thought which I have for some time entertained concerning its origin, which is, that it is generated by revolutions in flesh, ("force" being dormant prior to the action of light), by the action of the life, and, being of man in animal form, its behavior is manifest. If good has its origin with the Gods whose dwelling is not in flesh, it is evident that evil has its origin with devils whose dwelling is in flesh.

Whether the evil spirits are the cause of the imaginations of the heart, or the effect, we are not able to say. We only know that we are under the curse of the law of sin and death: not that the curse came by the law, for by the law is the knowledge of sin; "and lust, when it conceives, brings forth sin, and when sin is finished it bringeth forth death," thus evil seems to claim, for its companion, lust, the offspring of which is sin, and "sin is the transgression of the law." So lust is as much responsible for sin, as evil. She conceives by evil who is the father of sin; hence, lust (or desire) must have played its part in the fall of our first parents, likewise their whole posterity, that they might be partakers, according to election, of that grace given them in Christ before the world was, "A chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvellous light."—I. Pet. 2:9.

We will speak a little more extensively here on election and predestination. In the first place how are they elect, and why? "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ."—I. Pet. 1 : 2. The first glimpse we have of Israel is in preservation as sanctified by God the Father before the creation; for, says Jude, 1 : 1, "Ye are sanctified by God the Father, preserved in Christ Jesus, and called." So notice while in the high court of heaven, the Son of God contains His bride as spirit of His own life and wisdom of the Eternal Father and we furthermore hear from the voice of wisdom; "The Lord possessed me in the beginning of His way before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." And again, "When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundation of the earth: then I was by Him as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and my delights were with the sons of men."—Prov. 8 : 22-23-29-30-31.

Herein, we have set forth the wonderful relationship between the Word which proceeded out from God, the Father, and was made flesh, dwelling among men, possessing more wisdom than all men; still, men hated Him and regarded not His saying; and, being envious because of His under-

standing, took Him and crucified Him. But the Father expressed to the Son that, in so much as He is God and besides Him there is none other, His power must be known and His name magnified and His grace exalted, by all who should be fore-known by Him and ordained unto eternal life. In this He lays the plan of salvation before the Son, which pleased Him because it was granted Him to do the entire will of the Father. Thus, the work of redemption was assigned Him in which He became the Lord and great Creator of all things in the execution of which the Father is Counsel; hence He comes saying: "Let us make man in our image after our likeness." Thus, the first man is made a living soul and called the son of God, who contained his bride as preserved in him, but the plan of salvation required her separation from him, which was done that she (the creature) might be made subject to vanity. Her subjection to vanity was not agreeable but very necessary, "For the creature was made subject to vanity not willingly but by reason of Him who subjected the same in hope."—Rom. 8 : 20.

So, we see the expression it gives to that subjection which is "Hope." This begets faith, and faith, charity. These three are one but the greatest is charity. "Hope" makes not ashamed, "Faith," bold, and "Charity," loving. This vanity is DEATH which is the ideal plan of salvation for the dissolution of mortal formation and the restitution of immortal conformation according to predestina-

tion. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the first born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." —Rom. 8:29-30.

The first condition of the sons of God is of the earth earthy, bearing the image of the earthy. It would be meaningless for one to speak of a dead form as bearing the image of its father. An image must, in the proper sense, mean *life*. A body is dead without the image of the earthy; even so with the church (the body of Christ); it is dead without the image of the heavenly. The first comes alone by Adam's begetting in formation; the second comes only by God's begetting in conformation. The first must be a heavenly reflection in an earthly creation, the life of God reflected in man (as the earth reflects the light of the sun); the radiation of which light is for the benefit of the surface, quickening the germs found in such soil, while the Christian's life or light is not a mere reflection but the true light that shines *in* the heart illuminating a greater interior, quickening the germ manifest there for the development of the child of faith.

I'm conscientious, whether scientific or not, when I say I believe the child of faith has its conception in Christ and is manifest with such conception when born naturally, and its motions are

often mysteriously felt in the soul from the earliest recollection, but its development is more tardy in some than others for some cause best known to God. This is true with the child of nature—the full development of some is attained quicker than others. At the time of deliverance is the time of birth; the life is born and is manifest in the *soul* which is the body of Christ (the church), while the *mind* is principally a development afterwards—I will say, a gift. This is also true with the child naturally; it is born when delivered; the life is the thing that is borned, and is manifest in the body or temple while the little one's mind is very gradually developed.

I'm now insisting that we pass into a greater interior and I'm looking for lines running through nature as parallels to bring to our understanding facts by way of illustration.

Now, a few more words on the co-existence of both kingdoms, and we leave it for more fruitful minds. —God has set up the kingdom of heaven in the hearts of His children and the co-existence of them, surely in some sense, is hidden away in the fruit of the womb as “two nations in one womb”—they are both there to commence with, and as is written, “The elder shall serve the younger,” i. e. The child of flesh is the first manifest, but they are twin brothers and their enmity is only to last for a time, when it is to cease forever, for the same body is again required from the dead flesh and

bones, for, so appeared Christ; our elder brother, the first fruits from the dead, saying to his disciples, "Why are ye so troubled? and why do thoughts arise in your hearts?" "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24 : 38–39.

Now in conclusion, I leave you a scripture quotation which I think should close the question, beyond controversy, in the affirmative, that is, that the child of God is born such, and is never anything else but His. "And the children struggled together within her and she said, 'If it be so, why am I thus?' And she went to inquire of the Lord: and the Lord said unto her, 'Two nations are in thy womb and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger.'"—Gen. 25 : 22–23.

We can but be thus "Calvinistic" in our views if we would be scriptural, and we must be scriptural if we would have a hearing religiously. Religion is not sectarian and should never be looked upon in that light; but wherever the gospel is preached, and by whomsoever, God's name is exalted; and that preaching which does not exalt God's name is not the gospel of salvation. Whosoever observes the Spiritual Law under the reign of Christ, is under *grace* and does not hesitate to receive and advocate the doctrine of grace and is not afraid of such terms as, Preservation, Election,

and Predestination, as concerns the salvation of sinners. We look upon Preservation as anteceding or underlying Predestination and believe Predestination to be the outgrowth of Preservation, realized in salvation by grace, and which is finished in the final "restitution of all things," that is, when all things have been fully and honorably restored by the reign of Christ, the great Spiritual Head of the church, whose government is established upon such principles as to make any failure impossible.

Now, just how much of this fallen and ruined kingdom will be reclaimed and reconstructed in regeneration and resurrection, has always been and, I dare say, always will be a great question with the masses. That He can restore all of it, is unquestionable, which admits that He has all power. That He desires to save all and will not be able to accomplish His purpose, confutes the first certainty. That it is not His purpose to save all the world by the mission of Christ, sets up a doctrine called Election which, it is claimed, savors of partiality and injustice on the part of God; but the tidings of the doctrine of election came from heaven and was certified by Christ and the angels who were messengers to the several churches. Its correctness was also testified to by the apostles and surely will never be lost sight of by such as are the choice of God, which is Election: consequently, can *never, never* be overthrown.

The individual rejection of the doctrine of election does not, however, effect it, from the fact that

no one is required to believe it except the Elect themselves, nor does anyone else know its secret—it must be revealed by the master. We read from the scripture: “For as in Adam all die, even so in Christ shall all be made alive.” — I. Cor. 16 : 22 We would naturally suppose by the above scripture that the entirety of Adam’s race would be saved, but the apostle says further: “Every man in his own order; Christ the first fruits; afterwards they that are Christ’s at His coming.” Now, we suppose that it would be no more proper to say that all die in Adam in his individual transgression than to say that all are made alive in Christ individually in the covenant when entered into. In Adam, a living soul multiplied, is where the trouble takes place, as election may call for from time to time till time shall be no more. We know there must be a dying in Adam which dying is alone applicable to the child of God, for, of a certainty, all who die in Adam in this sense must be made alive in Christ, and that living is eternal life. Now, the soul or creature which was made subject to vanity or this death must thus sicken by reason of trespasses and sin, the consequential reign of which is death. This sickness is unto death—no help for it now—and I question very much whether there ever has been any help for it.

We have an adage, “An ounce of prevention is worth a pound of cure.” If there was ever an ounce of preventative in the case of our first parents, we have no account of it. The fruit was eaten and the

partakers thereof got sick. Her eating necessarily involved his, and her death, his; so that, what immediately follows when she is gone, is his dead body. (I have reference to the departure of the soul in death). Hence the body is dead in either sense because of sin, whether corporally or spiritually, "but the spirit is life, because of righteousness."—Rom. 8 : 10. She (the soul), in regeneration, is raised to the holy estate of matrimony, and, being dead to the first husband, she is now married to the second, and is none other than that resurrected creature, which was subject to vanity, with regenerated life, who lives in the spirit of her husband as he lives in her, and imparts unto her wisdom of his wisdom by virtue of that same sanctification by God the Father and that preservation in Christ Jesus in whom this grace was given for the effectual calling before the foundation of the world.

So we might, with prudence, adopt the language of the poet who says—

In union with the Lamb, from condemnation free;

The saints from everlasting were, and shall forever be.

—KENT.

This union with the Lamb is wonderful, and bears testimony to the fact that all things were arranged and predestinated from the beginning, and can but work together for the good of those who are here to bear the praise of His glorious grace, living as pilgrims and strangers, children of sorrows and acquainted with grief. Death must first ensue

with those possessing true and vital religion, and no one starts out to find it under such circumstances—it is contrary to nature to seek death in either sense—and, if the line could be drawn now which, ere long, will be between those professing godliness in hypocrisy and those bearing the true image, the church would be by far better off so far as peace and spiritual enjoyment are concerned. The plan of salvation certainly requires the things contrary to nature, and the first realization of such a thing as divine quickening, is rather more alarming than gratifying and continues so for a time with terrible visitations of condemnation by day and by night. Sleep departs in a measure and often one becomes alarmed at what they conclude is their breath growing shorter, and, with difficulty, it appears, they breathe while on their couch at night, hourly expecting death and banishment in eternal perdition. The duration of this expunging for sin varies greatly. With some, it lasts for a considerable time; with others, not so long and probably not attended with such severity, but all ends in divine quickening or eternal life which causes great rejoicing for the time being and a feeling which expresses more than the tongue can tell. All is well for a time, when doubts and fears will arise and questions come up which give considerable uneasiness, and, notwithstanding that all has been attended with such fearful grief and burden of soul, some desire to see it all over again that they may be more able to determine whether

they are Christians or not and will be found, from time to time, looking for brighter evidence. These are accompanied with a great desire to hear the gospel preached which testifies to an experimental, heart-felt and revealed religion purely by grace. Such persons may, and do, farther desire to relate their experience before such a body who will bear testimony to their fellowship for the same. Afterwards, and even before such relation, the applicant desires baptism by immersion from the hands of an administrator of like faith after which the laying on of hands may be required, being a scriptural ordinance (Heb. 6 : 2). They are then welcome to all the privileges of said church.

Now this is not a fashionable way of getting along and does not suit anyone except those who have it, and only such as have this manner of religion have followed Christ in the regeneration and they glory in tribulations which also are farther marks of the "sanctified, preserved and called." These "are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I. Pet. 1 : 5. In looking for parallels running through the creation, we have not as yet been able to find any thing in true scientific discoveries which, when doctrinally applied in reference to the government of the Celestials and Terrestrials, is not in tenor with the scriptures, exalting the name of the Great Creator of the universe and giving no occasion whatever for flesh to glory in His presence. It is objected by some of our

people that the sun is not the center of our visible universe. In this central position, it is claimed for him by science that he is king or governor of all other bodies, having a centrifugal force (from a center). This does not make any disagreeable form of doctrine when we see it properly. This circuit or spinning motion is too immense and grand to be looked into by mortals; but however, nature furnishes us a wide field, and wherever good thought can be found consistent with common sense and reason we should be diligent workmen, digging deep for all wisdom which can be accepted on the side of truth. In this we are workmen who need not to be ashamed, standing firm, ready to revert to any fertile resource for truth when an attack is made.

Thus it is he stands, his position being well fortified and his facilities grand for launching his vessel upon the deep waters. If by the attractive influence of the rotundity of the sun, all other bodies are held in subjection and made to serve in their respective orbits whose natures are to fly off in an opposite direction and thus be hurled to destruction, but being constrained to hold on their way by this binding and the influence of this government, and being turned continually towards his rays and blessed with his warmth and light, we may say that we have the gospel heavens and the Gospel Sun who has risen with healing in His wings and gospel subjects placed in such firmaments. Is it an unreasonable thing that they are brought to

subjection and held in position in their circuit of life and made to glow in His light and warmth who themselves formerly possessed no true light and whose natures were to fly off in an opposite direction? and of a certainty would still do so were it not for the sacred influence of this great Central Head who draws them to duty each and every hour and by whose power they are kept in the true orbit throughout the circuit of life, corresponding to the fact that "we are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Such we observe to be parallels calling forcibly for "Spiritual Law in the Natural Kingdoms". The government arranging the systematic working of the visible universe surely must be a type of the Spiritual government set up in His children. This government is infallible *Spiritual Law* of a holy nation. We are sure, from all observations we have been able to make, that there is no reconciliation of matters save by way of laws (which is the only correct way). These laws extend themselves to the infinite being of God "who, only, hath Immortality, dwelling in light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." I. Tim. 6 : 16. "In Him was life; and the life was the light of men."—John 1 : 4.

In Him and with Him all things that should ever exist in time, had their origin, standing in a potential form in Him. When He sent His spirit

out the earth was void and without form, and darkness was upon the face of the deep and the spirit of God moved upon the face of the waters, and God said "Let there be light and there was light." The light emanated from Him and shined in the darkness, and was pronounced good; then divided He it from the darkness, and we do not question but that the image of every child of light was manifest before Him which in time is brought to bear upon His own choice as the children of day. Nothing is more obscure or less plain with God because it doth not yet appear in temporal form: "The light shineth in darkness and the darkness comprehended it not" so while He dwells with the children of light and "Shines in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II. Cor. 4 : 6), they cannot attain to it; its too high, too wonderful and cannot be comprehended. What little glimpse we get of things beyond is by revelation for comprehension belongs to the natural man and must have its meaning in darkness (the carnal mind). Darkness reveals nothing but light reveals much.

Now, it must be accepted that we see the redeemed family preserved in original light and purity, manifest in sin and death and regenerated in light, thus entering through sanctification, personally, the holy state of preservation in salvation by grace as determined in the predestination of God, under which form of government grace undertakes the case of every subject and is his deliverance

from the beginning to the end. There is no partnership with the old law firm and the institution of grace — they do entirely a separate business — and he who appeals to the law for justification must do the deeds required in the law, being “a debtor to do the whole law.” But the child of faith is not under the curse of the law but under grace, nor should he at any time on his journey, bring up the law to parallel with, and will certainly not except in the absence of faith. “The concupiscence wrought” in our flesh does not bring us any more “under the yoke of bondage” but brings us “through the valley of the shadow of death” that we may there hear the voice of the Lord and receive instruction.

Here we are taught to say, “Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me. What shall I say? He hath both spoken unto me, and Himself hath done it: I shall go softly all my years in the bitterness of my soul.” And the prophet concludes by saying, “O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live.”—Isa. 38 : 14-15-16. A creature in Christ is a creation in Him “unto good works which God hath before ordained that we should walk in them.” As the law of the spirit of life is in Christ Jesus, even so is He a formation in the creature. And when the creature is raised up Christ is manifest, and when

Christ is manifest the law is manifest in Him who is the accepted obedience of every such creature who has the benefit of the righteousness of Christ.



CHAPTER II.

THE VOICE OF PREDESTINATION IN THE LAW OF
SIN AND DEATH.

There are two destinations for the Saint. The journey of life brings him to witness the first destination (death), which is by appointment or a Pre - Destination. The second stage realized is Salvation, a predestination from death unto life. We must bring up both sides of Predestination. I look upon this Divine Appointment plan as entering into God's foreknowledge, and dealing with all things just as wisdom saw it and declared it. If we accept the doctrine of Divine Appointment at all (which we do), we must receive it in this light, for it must be consistent with God's foreknowledge, that is, there must be no conflict between what He has predetermined and what actually takes place; otherwise, something has passed from under His control and consequently His Sovereign Government be defective — in plain words, denying the power of God. A FORESEEN EVENT WITH GOD MAKES AN ABSOLUTE CERTAINTY; otherwise, the spirit of prophecy would be void, and inspiration must fall

to the ground, and we who suffer for the sake of Christ "are of all men most miserable." To admit of God's foreknowledge at all, means, practically, to close the question. His unsearchable judgement covers the whole ground, and all is for Him and by Him. All foreseen events, even to every atom of creation, comes clustering around to take their respective places as material; not at random, for each had and still has its law. There is, therefore, no mingling in confusion as we've witnessed in our early days in a great class who spelled for "headmarks" and who, when called, came rushing to take their places in the class, when presently, as if they had forgotten, someone would say, "This is my place" and another, "This is mine" (all making for head) until considerable dissatisfaction and often hard feelings were the result.

Now, the teacher could not possibly know each one's place and expected them to remember, but the Great Teacher and Creator of the universe places all His creatures in thier proper place and so classifies them that, as Eld. Gilbert Beebe has said, "a worm has no grounds to complain saying 'why did you not make me a man?' or a man to complain saying, 'why did you not make me an angel?'" This process or manner of creation and classification continued until the creation was complete and that which was a foreseen and a pre-determined matter is now a reality.

Some may prefer to use decree when speaking of the creation inanimate; we see no objection to it,

for there is but very little if any difference in the two expressions. Predestinarian seems to be the proper word to use in consideration of a pending journey, which was used as reverting back to God by whom such work was, and is set in order, hence it may apply more to Israel or the church on her pilgrimage than to outstanding matter. I had rather that all things have their support in a decree for time, and their terminus in predestination, so that predestination is not so much behind, pushing, as before, setting bounds, receiving mortals in death, and immortals in life, until all is fulfilled in the dissolution of the natural and the "restitution" of the spiritual, for the heavens must receive him (Christ) until all this is accomplished, then the measure is full into which has been pouring the events of all time both good and bad as wisdom saw it, declared it, and brought it to pass.

The first stage of predestination comes dealing with Adam, a living soul, for his formation in the image of the earthy and brings him every way to answer to such relation. This body was flesh and blood, whose functions were under just such a law as all flesh and has been since, calling for the things necessary for the perpetuation of natural life, whose pilgrimage is not heavenward but earthward. Adam's nature was no worse after he transgressed than before; he was dust and unto dust must return according to divine appointment. He was on his journey, we are taught, 930 years but found no way to avoid God's decree—he must die

—thus meeting his predestination, personally, in dust. This was the end of his journey or his destination, the framing of which, in the counsel of wisdom before his creation, made his Pre - Destination.

Now, we have the first stage of Predestination in “the Law of Sin and Death,” dealing with mortality unto dissolution, in which connection we mean the body only, for the soul is not his—it is lost in transgression, and he (Adam) can by *no means* redeem it.

We desire to put Predestination in the front of the battle here and comment on him a little—— When he is met nowadays, the question by many is, “Who are you?” and when they learn that he is a very old man who has been persecuted in all countries and throughout every generation by reason of his faith, they will then be heard to say: “We have heard our fathers speak of you, and some of them, in the highest terms, but we remember they said he dwelt mostly with the common people, and was very plain and rather stern in his manners, consequently was not popular in the higher circles of society,” and they coolly and indifferently pass him by. When met by others, he addresses himself to them, and they apparently show some little degree of appreciation for his presence, and will sometimes venture the courtesy, “How are you?” saying, “We have heard of you in our boyhood; our fathers have told us of meeting you and loving you in the constitution of the

first churches of your order in this country, but we supposed that you were dead long, long ago. Now we would be pleased to have your genealogy."

Then Predestination says: "I was conceived in the mind of God the Father before the world was, and was given birth by wisdom, by virtue of whom I've continued until this day, being at all times about my Father's business."

Also others came saying, "How are you?"

Predestination says: "I'm well, for I do the will of the Father and have the preeminence in all things. How are you?"

The reply is, "Our family is not very well for some reason. We've taken this thing, that, and the other, but appear to get no better, if anything, worse."

Then, knowing of the longevity of predestination and his apparent good health still, the question is asked, "How do you stay so well all the time?"

The reply is, "I take no physic at all, live on coarse, plain diet, and by reason of my poverty and the many hardships which I have to encounter, my appetite seems to be ready for the strongest meat the times can afford. My faith is, let every day provide for itself, and, so far, it has been thus with me.

Now, since it has leaked out that Mr. Predestination has sprung up in the vicinity, he is annoyed no little with folks approaching him with the already monotonous phrase, "How are you?" and he is compelled to complain, saying, "I've trifled

away no little time trying to tell you people how I am, when the truth of the matter is, you care nothing about me nor do you understand me when I tell you. I ask, time and again how you are, and none of you can tell me, only that you are not well which your looks plainly tell me without your saying a word."

But they insist: "We now know your name; what is your condition? is what we want to know; and, as we've been accustomed to extend this courtesy, we trust you will not hesitate to give us an answer—what is your condition?"

Predestination replied: "I have no condition; no such thing is known to me save among your people. With me there is no condition—all things are an absolute certainty. In this disease (condition-alism) which is so prevalent among your people, are dangerous germs which one may breathe in the air, as it is alive with them. They originate with 'the Prince of the power of the air,' by reason of which your tongue is found to be very foul; your stomach in a bad fix; infact *your whole system is out of gear*. Thus, indeed, your *condition* is bad."

"But," says they, "are not your people infected somewhat with this disease? It seems as if they would be for they mingle with us no little." "Yes," says predestination; "that's the trouble, and that's why I'm here testifying as I am to-day: that they may come out from among you, and you go out from amongst us, that this epidemic spread no

farther, as I have already told you and tell you again; there is no failure with me for the Father's pleasure is wrought out in me, therefore, with me all things are certain. My mission is never void, but effectual, in calling for and conforming the children to the image of His Son, and excluding those from our province who are bastards and not sons."

"Mr. Predestination, is there not a great physician who can, and does, heal the maladies of the world provided you send for him? and may one not neglect to send for him and die?" Then Predestination says, "Have I not told you there is no *condition* with me? Who will you send; me? No; for I will surely not go except it be given me of the Father, and if so I do most assuredly know that He cometh speedily to His own whose call has been in faith, believing that He is the only physician who can cure a sin-sick soul. You will now say to me, 'we called again and again and sent up our petitions,' when it is true that you did, but you called for Baal and ask in vain, not seeing the alarming features of your case, neither feeling your great need of a cure, therefore proving you had no faith in Him, nor desired His teaching. They, who desire His teaching will seek Him, and shall early find Him because they sought him by faith, believing that He was, and is, and is to come, and that there is no failure with Him. My business is to deal with life eternal in which there is no *condition* nevertheless, when your *conditions*

cease, I receive you in death, it being by appointment. Thus your conditions are swallowed up by my certainty, and except this swallowing up also swallow up your darkness, you should never see light, and your maladies should be visited upon you in the world to come wherein your *condition* must become an eternal one, which is "the second death."

Then, some contended with him saying, "There is no such future punishment for anyone, for God will have all men come to the knowledge of the truth and live;" and that "He wills the death of none, but rather that all would turn and live;" and that "none of the work of His hands shall perish, but to Him every knee shall bow and every tongue confess." And they say further: "We readily agree with you, Mr. Predestination, that all this darkness stands for 'sin and death' which has only been allowed here by the all-wise Creator for time until all of Adam's race has learned the last note of the song of redemption. Then all darkness, sin and death shall be consumed forever with the brightness of His second appearing which shall be without sin unto salvation. These things we think you would do well to teach, and we are sure it will meet the approval of the people better than this doctrine of *election* which you are accustomed to teach; you should know that it is embarrassing to us and to our children; and, as people are getting to be more enlightened in this our twentieth century, even many of your own household oppose

it and admit that it's a hard doctrine that grates upon their nerves, many of the children of whom are showing their better judgment by joining the more cultured and advanced orders, which things meet the approval of their parents. Now, Mr. Predestination, in the face of all these facts which you know are true by your own observation, would you still go on against your better informed judgment, knowing at the same time that we are ten, twenty, yes fifty to your one? Would you still have the impudence to go on preaching that old Augustine and Calvinistic doctrine of Election and Predestination, kicked out of our confession of faith four hundred years ago. It grates upon the nerves of your already disorganized body and threatens your own overthrow."

Then come those of his own household asking for a revision, saying, "Mr. Predestination, we have watched after you very closely for some time and find that you are losing grounds on account of your boldness and immovable conviction and being opposed to any progress in church development any further than some peculiar demonstration of providence is noticed, making the voice of Predestination essential throughout, therefore excluding all church action except your conspicuous self have something to do with it, as if you have something to do with everything (and we believe that you really think that you do). Now, we will try and come to a compromise about things, somewhat, in which we ask you to stand

aside a little, if not altogether, and by this means we may be able to compete with, if not outrun, our neighbors. So, we ask that you put your fist to these articles that you may retain your place among us in a *limited sense*, and have our fellowship *conditionally*, which is to say take a seat when you come in and never be heard any more howling on the doctrine of Election and Predestination and 'Unconditional Salvation' through the special and saving grace of Christ—what do you say Mr. Predestination?"

Then Predestination opened his mouth and said: "Sure you are no new set to me. I've had to encounter such as you time and again before my pilgrimage had been long upon the earth, and I have witnessed many things of which you know nothing. I have seen nation after nation rise, flourish and disappear; cities built and fall into decay; I have seen the conquest of many countries, and the down fall of many kingdoms; nation making war upon nation until the cries of the oppressed rent the air as they moved upon the face of a desolate land, perishing of starvation and cold; mothers tearing the flesh from the bones of their beloved offsprings whose spirits were flashing forth from beaming eyes and mangled forms to help swell the anthems of praise to Him, of whom I testified to your fathers concerning, in prophet and priest, saying, 'A virgin shall conceive and bring forth a son, and thou shall call His name Jesus for He shall save His people from their sins' (Mat. 1:21),

and because of His doctrines and miracles your fathers took Him and crucified Him that the scriptures might be fulfilled, wherein I testified by the prophet Isaiah saying, 'Therefore will I divide Him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death': —Isa. 53 : 12—'God who in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things by whom also He made the worlds.' —Heb 1 : 1-2.

"Be it known unto you, therefore, that we hear the Son who delights to do the will of His Father, and not man, for man seeks his own glory and desires much to be seen and applauded by men. Now, why I've given you a hearing at all, is that I've learned to have patience with such weakness, but in plain words you are no strength to us—our spirituality is our strength and by no means does it rest with numbers. Light is our dwelling which has no communion with darkness, neither is there any *condition* in light; thus you will not retain our fellowship *conditionally*, that is, on good behavior, for light behaves itself comely at all times and cannot possibly dwell with darkness. The works which you do are darkness, nor 'will you come to the light lest your deeds be reprov'd.' So, my voice will continue to be heard, saying, 'Beware of the leaven of the Pharisees' and see that your names be not found on any of their doc-

uments, 'for they lay in wait to deceive with all possible deceivableness.' See, my brethren, 'The end of all things is at hand: be ye therefore sober, and watch unto prayer;' and, truly, in these things is a broken spirit, but such is a sacrifice unto the Lord."

"But, Mr. Predestination, you have failed to answer us on your doctrine of 'Eternal Judgment' in 'the law of sin and death.' If we understand your position, you claim that where this law has a preeminent rule in the soul throughout life, the maladies of that soul are to be visited upon it in eternity, and that the freedom of the soul from such a law is obtained only by virtue of the reign of 'the Law of the Spirit of Life in Christ Jesus;' and that this expels darkness from the soul and sets up the reign of light which thing constitutes the children of day or the Elect Family; and that the soul in neither case has any dominion, but acts according to its law."

"Yes," said Predestination, "this is the scriptural idea of Salvation by grace, theologically stated, and this darkness which you spoke of being here for time to represent sin and death, is a concise conclusion, and all mortality is represented in this darkness. Such as are translated out of this darkness belong to the power of light, and such as are left in this darkness to act in their sins belong to the powers of darkness and are thus left to the praise of His (God's) glorious Justice — 'Who shall be punished with everlasting destruction from the

presence of the Lord, and from the glory of His power.'—II. Thes. 1:9. Now, this is the scriptural disposition of the human family; such as never become alarmed at their darkness, live in darkness and go down in darkness, and are resurrected and banished in darkness."

"Now, Mr. Predestination, this seems to be pretty good, but, in so much as we cannot accept a doctrine unless it be theologically stated, will you please give us a theological statement of this question throughout?"

"Then," said Predestination, "the gospel idea of any question concerning the kingdom of heaven cannot be truthfully stated unless theologically stated, and cannot be theologically stated unless truthfully stated, so, that theology which is not supported by known laws is no theology, therefore I will state this question only as far as the laws running through nature hold good.

"In this, the life is manifest in a natural body and called a living soul. The presence of the soul in a natural body is life and its absence from such a body is death. The soul lives apart from the body, but the body, apart from the soul is dead.

"Now, in the resurrection every seed has its own body; the incorruptible seed calls for a spiritual body, and the corruptible seed a natural or a corruptible body; the spiritual body excludes the reign of 'the law of sin and death' forever by power of the resurrection, even as the soul does by virtue and power of regeneration, hence, 'the last enemy

is destroyed' and 'the law of sin and death' no more to be found even in the members; thus, 'mortality is swallowed up of life,' which is *eternal life*, 'never to perish.' On the other hand the wicked depart under the reign of 'the law of sin and death,' and are resurrected and placed back under the reign of such a law, which is 'the second death,' and this is eternal death wherein they eternally perish. Life and death are opposite terms and here, one means eternally alive and the other eternally dead, but the word, *eternal*, is more generally accepted on the side of life; but David said: they, as brute beast, perish and shall never see light.—Ps. 49 : 19-20.

"But the whole theological fact is explained in the following statement:

"The souls of the righteous depart under the reign of 'the Law of the Spirit of Life,' whose spirits are found in the image of the heavenly and shall awake in the likeness of the heavenly, while the souls of the wicked depart under the reign of 'the law of sin and death,' whose souls are found in the image of the earthy and shall awake in the likeness of the earthy. Thus:

"So prevalent as *darkness*, so prevalent is *death*; and, so prevalent as *light*, so prevalent is *life*."

Now you have heard the voice of Predestination in "the law of sin and death."—Rom. 8 : 2.



CHAPTER III.

PREDESTINATION IN THE LAW OF THE SPIRIT OF LIFE.

We have already dwelt, somewhat, upon the church as dwelling in original light and purity with God, the Father, by sanctification and His Son, Jesus Christ, in preservation before the world began. Light was and ever has been emblematic of good, and is good, for "God is light, and in Him is no darkness at all, (I. Jno. 1:5) and is none other than good. Light evades all possible tests for investigation, and so men are unable to arrive at any theory. "It fills the pores of all bodies, eluding all chemical tests, passing in through the glass receiver and remaining even in the vacuum of an air pump." STEEL'S PHILOSOPHY. So, the inconceivable highness of these things remains to be understood; only, that God is life and God is light, and that God is perpetual, holding these great secrets only to be unfolded in eternity. Therefore scientific minds can but confess that it is too high, too wonderful—we can't attain to it—and thus, in spite of the efforts of some who would have been

glad to have found evidence to the contrary, give their verdict in favor of a *Universal Supreme First Cause*, the "Great I Am."

Now, while God is all this, He is infinitely more, for these are only indicative of His reign in omniscience, omnipotence and omnipresence. They are only shadows of His substance, for the most brilliant life known to mortals is but a glimpse of His, and the brightest light of the noon-day sun must glimmer with the faintness of a star when compared to Him, and perpetual generations pass as if but a revolution in Eternity. Just so prevalent as these mighty agents are in creating, energizing and carrying on the work of time, so universal is His dominion and almighty power, establishing a perfect law in harmony with things yet unseen, answering to the great "Edict" before a germ of life or a ray of light was given birth.

In this we see the symbol of SPIRITUAL LAW. "No where in nature do we find *chance*, but every event governed by fixed laws. If we would accomplish any result or perform any experiment, we must come into exact harmony with the universal system. If we deviate from the line of law a hair's breadth, we fail. All the discoveries of science prove these laws to extend to the most distant star in space. A law of nature has no force of itself; it is but the manner in which forces act. We cannot create force; we can only take it as a gift from God." (STEEL.) Whether it be the singing of a rattle-snake or the cooing of a harmless dove,

they give expression to the wonderful intelligence behind them, vivifying the relation they bear to each as symbols of the unseen powers (good and evil). And how different their effect upon the human family! One calling for the greatest possible contempt and disgust, and the the other calling for the greatest admiration and most elevating thought. The sight of one stinging us with the sad reflection of its bite, and the sight and cooing of the other with the solemn cure. The symbol in one bringing forth the sagacity of Satan who crept into the life of man as the destroyer, while the other, as a symbol, has its significance in the Spirit which abode upon the son of man in a bodily shape as a dove, manifest to bruise the serpents head.

The serpent, no doubt, is as much God's creation as the dove, but the dove was sent forth from the ark, and, from the unseen land, plucked an olive leaf as an evidence that the waters were subsiding. Many a dove has since gone forth and many olive leaves have been plucked and borne to the way-worn traveler, indicating to the often disheartened and doubting soul that there is land ahead, whose faith is increased to toil on, though storms beat and winters come, and there is again reassurance that land is not far distant.

How often have we stepped to the bed-side of one ahead and heard them cry out, Lord! Beautiful Lord! Home! Sweet home! and, though it be dark, bravely wade into the chilly waters between the landing, and thus pass from our views, "For

death, like a narrow sea, divides this heavenly land from ours."

Now the dove (the Holy Ghost) will ere long make her last visit, for the waters (people) beneath will cease, and she will find where to rest the sole of her foot. She will then return no more, but the everlasting doors fly wide and there shall be no more sea.

There is much spiritualizing done of this character and it is very beautiful when properly seen and lined out, but it suffers considerably from imagination. It has been greatly dwelt upon in time, infact so much so, that the jewel has been wraped so deep with fabric, woven by so many machines, that the children hardly know how to find it. One may weave skilfully and produce fine colors (excellency of speech and mens' wisdom), and another weave awkwardly and produce shoddy goods in dull colors (unsound doctrine), and another strong and heedlessly making bouts and breakouts, (bridging them over with "am nas",) until one can scarcely tell when he's through whether he has either fabric or color. We have many machines which, because of greed for gain, are operated too fast to obtain good results—the speed must be balanced with power—while there are others that no good results can be had from however cautiously looked after. This accounts for the greater part of the traditional stuff woven into the chain of true inspiration; and to now commence thead by thread and unravel and pull out the shoddy parts until the

jewel is clearly seen is to deal with what is indeed a problem, and not worked out in one day by any means. And by this time some of the children will begin to want to know what it is and inquire, "What is this new thing you are bringing in?" Even now we are reminded of some of the little boys living in the pioneer days whom we've heard of.

It is said, a lawyer travelling through the parts called to stay over night and was taken in. Soon a small lad attracted his attention to whom he handed a biscuit which was rather mouldy by age, when the little boy was said to have turned it over, and over, looking at it cautiously. Then all at once he bounced up, ran out the door, and back with a couple of chips into which he gathered a coal and placed it upon the biscuit. "What are you doing that for?" exclaimed the lawyer. "Let him alone, he'll stick his head out dreckly" was the reply.

The *truth* suffers the greatest persecution and it will no doubt continue to be said, "What is this?" when all that is needed is to be convinced that it's a biscuit and there will not be so many coals of fire heaped upon it, but be snatched up and eaten notwithstanding that it has been cut and baked nearly six thousand years, and is so mouldy by being laid back. Many a decayed tooth is aching and many a stomach inflamed by eating these doctrinal mixtures. What we need, above all things, is to get back to the ground rock which is Christ, and the apostles who are the foundation of the

building on which foundation we are built as lively stones, and which building "groweth unto an holy temple in the Lord."

God's children must dwell together in simplicity, knowing nothing in regard to His kingdom save what He is pleased to reveal to them. As we thus see the building and its workmanship—how it is fitly framed together—and, as the Master Builder leads us into each department, many things meet our gaze, the usages of which we are not acquainted with, but are told by the Master through the different gifts there is nothing in all the building, either exterior or interior, which does not answer a wise purpose, and all works together for the good and strength of the building. We can very soon find mystery if that is all we want, but there is nothing gained in being mystified. What we want to know is the truth, a thorough knowledge of which makes more clear the mystery of the workings of iniquity with us, calling out some of the faithfulness of those who should be found contending for the faith once delivered to the saints, which involves no greater task than to say, "This is a white stone;" take care of it, and "this hay, wood and stubble;" look out for it, and mind what you get in your church." The "Law of the Spirit of Life in Christ Jesus" is the church government, properly speaking, showing the manner by which obedience is had from the church toward God. Individual transgression must be reconed from the side of the reign of the "Law of sin and death"

rather than soul-quality, for the redeemed soul is free from such a law; hence the animal natures of men account for their different temperaments, and this, in a great measure, is innate, and extends itself to all flesh whether man or beast.

Our salvation, at no time, depends upon soul-quality, but upon the electing sovereignty of God through the effectual reign of grace, given us in Christ before the foundation of the world. We were not chosen because of God foreseeing one soul better than another, and adopting and setting them apart, as one might merit salvation, and another damnation. It has been noticed that some of the most eminent servants of God have been very rigid in nature, by reason of which they are made to cry often unto the Lord for deliverance; while, on the other hand, there are men who are never called upon to bear the yoke or take up the cross and fight the battle of faith, whose natures are smooth and general traits of character excellent, and are often spoken of as good-hearted fellows. But, sit down and talk with the two for awhile, and you will find their talk as widely contrasted as their natures. The many corruptions and vanities to be found in the flesh which this old creature was born to encounter, wrestle with and groan under, he relates with tears streaming from his eyes, having cried again and again, "My leanness! My leanness!" his mind aspiring to the heavens, his whole crave and daily talk, and his flesh grappling with the dust where woe awaits and trials beset.

Many assaults has the enemy made upon him, and was, at each attack, found to be too hard for him, and, had it not been for reinforcements from on high, the fort would surely have been taken. Now he is old and has learned that "the flesh profiteth nothing," but rather to the contrary; instead of being a co-worker with him to withstand the enemy, he has learned by experience, gives occasion for his frequent visits, and furnishes every facility necessary for battle. This is true with all of us until the last lesson has been taught, when we receive our discharge and are conducted by the armies of heaven into the immediate presence of the King to receive our reward.

Every child of grace must learn this lesson. Some learn it more perfectly than others, and are more able to draw the line between the works of the flesh and the work of the spirit. It is the spirit that quickens. While we are fearfully and wonderfully made in the flesh, it has pleased God that it should be no more than the battle ground in redemption, and, after the battle is finished, to assign it a place in the dust, after which to rebuild it and accept of it in His triumphant kingdom. This gives rise to a song to be sung by the soldier of the cross, far more thrilling and soul cheering than all the national songs made and sung by the ancient hero, or modern soldier.

The banner under which they fight is "Jesus reigns," and the music to which they march is the gospel trumpet and spiritual songs. This music

is heard in the most melodious strains with "the poor in spirit." The sweetest tones must arise from the vibrations of a wounded spirit. A soul thus tuned will sing "Amazing grace." I dare say, when the Lord thus plays upon His creatures of immortal triumph, that the splendid cries of each burdened soul sets in motion sacred waves that bear away the undying sound to be produced and reproduced, to which the heaven of heavens echo and re-echo so that the aerial regions may be full of such sounds which have died to our ears but are alive to God's and harmonized with innumerable vibrations of never dying sweetness.

"Could our senses be quickened, what celestial harmony might thrill us," and Prof. Cooke beautifully says, "The very air around us may be resounding hallelujahs of the heavenly host, while our dull ears hear nothing but the feeble accents of our broken prayers." If all that coops up the soul, and all that beclouds the earthly sky was gone, surely the world as a great instrument would chant the praises of the Creator automatically with the undisturbed laws already found.

We had a sweet little boy, near three years of age, who laid upon our arm twenty-nine days prior to his death, closed his eyes and dropped to sleep, uttering the words, "I want to go home;" and now, while his sepulchre is with us, my faith is, his spirit is at home, and probably infinitely near me when I have so often recalled the death scene to see him grapple in death, and there, in the bit-

terness of soul, cry piteously unto the Lord to release me that I might go and be at rest, for, said I, there is no rest below for me. But these things proved to be the life of my spirit, and the very places where I cried, saying, I'm undone! I'm undone! with my lips in the dust, is where my soul now draws comfort, remembering that it was here "I went softly in the fear of the Lord." We must have our day and trial in the flesh, and when our journey is ended we go to a place whereunto we were appointed or predestinated. The fact that all the redeemed family return to their former habitation in light to await the resurrection or final redemption of the body which the creature shall be clothed with in eternity, gives us to fondly embrace the grand and never dying doctrine of Predestination, under which God puts forth His Own as sheep in the Great Shepherd's care, by whose power they are kept from wolves until safely housed in heaven, their home.

We could never believe that one of the devil's angels is manifest in a body for whom Christ died, and by whose power it must be raised incorruptible and fashioned like unto His own glorious body in light. The division of light and darkness plays an important part in this work. The character of both dispensations was in Adam, for he was no doubt as much spirit, soul and body as we; and the living soul part of him must forever correspond to the fruit of the womb, and was flesh and blood. Out of this body God made woman—she

was a creation in him, and came out of him, that it might be made manifest what was in him. Thus the living-soul side of Adam was the dark side; and the dark side, the transgressing side; and the transgressing side, the woman side; and the woman side, the church side. As it is written "And Adam was not deceived, but the woman, being deceived, was in the transgression"(I Tim. 2 . 14), transgression cannot come prior to the law, for, says Paul, "Where there is no law there is no transgression. The law must first come, then transgressors fall under the condemnation of that law.

Just what the violation of the first requisition was, or consisted in, would be very hard to decide upon with any certainty, but however, that term, "Thou shalt not," was sufficient to bring out the nature of the case, for the case was pending, and this requirement was the prerequisite unto condemnation; and the forms of life involved are souls. In the true sense the Spirit occupies on the side of conscience and is head, while the soul occupies on the side of body and is the weaker vessel subject to deception. The division of soul and spirit divided the kingdom, and made possible the fall. We are taught "The word of God is sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart," (Heb. 4 : 12) and again, "If a kingdom be divided against itself, that kingdom cannot stand."—Mark 3 : 24. So long as the soul

was in the spirit she was safe, but when separated, she became an easy prey for Satan, and this holds good to the present—there is no change with God.

“Adam is the figure of Him who was to come, (Rom. 5 : 14) and I do not think the scripture allows the figure to be involved any farther than he was a living soul. The true sonship that was in Adam was not guilty of any transgression, for it was manifest from above as spirit, but his living soul was a creation of the earth earthy, and in the true figure sense, was made an offering for his bride, entering the state of death and remaining there because of sin.

This is the condition of the first man, Adam, in his outward man relation while the second man Adam came “The Lord from heaven, a quickening Spirit,” He was Adam still, and the Son of God, and to Him the spirit was not given by measure but the “Godhead was manifest in Him bodily,” still it behooved Him to be made like unto His brethren in all things, sin excepted. In this He was the fruit of the womb, a living soul, in which body He suffered the highest and most annoying forms of temptation, but He was manifest with the “Law of the Spirit of Life” in Him, which constituted His freedom from the law of sin and death. “He was made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”—Gal. 4 : 4. Now His soul was required, as we read; “Yet it pleased the Lord to bruise him; he hath put him

to grief: when thou shall make his soul on offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."—Isa. 53: 10-12. As a man He was under the law of sin and death but died as no man ever died—without sin—and arose from the dead the third day by which act death was abolished by abolishing the law. So, the law which was in Him freed Him from the law of sin and death, which law is the "Spirit of Life" from heaven, endowed with quickening power.

Thus it works that the guilty part of man is his soul, and that the soul and not the spirit of Christ was required to redeem its like—into the hands of the Father He commended His spirit. Now, the thing to be reclaimed from death is the body from the woman side. The soul is quickened and has regenerated life; the mind or spirit is renewed, and has additional gift, while in the final, the body is resurrected, having perfect facilities for righteousness, being set up under the reign of the "Spirit of Life" throughout. Hence, the fruit from the mother side is brought forth as the soul or body of Christ which is His church, and of which body He is the head. What we want in the soul is the "image of the heavenly," and this cannot be transmitted according to the law of nature except by birth which is the bringing up of the lower or dead elements to a higher plane or state of existence, and in the spiritual it is bringing up the lower form of life, which occupies on the side of

the dead, to a higher state of existence, which is in Christ, at which time it has the "Image of God," and consequently the mind of God.

Now, Adam, the figure, was made in the image of God, and for God's glory, not in earthly form, but in spirit and no higher image can be put in the spirit than what is already there—"The washing of regeneration and the renewing of the Holy Ghost" completes the work. This birth brings a renewed mind which is the "Mind of Christ," and the mind of Christ is mind of God, the Father—the ideal conception unto sonship. The same Holy Ghost must overshadow for an equal relationship or brotherhood, which is Spirit of God, which is mind of God, which constitutes the sons of God who alone can be heirs of God. In this we have the celestial or heavenly body which is holy, ornamented with the Celestial or Spiritual Head, whose wonderful development is hidden away in the material body.

We must notice here that this growth is not a progressive movement for getting better, and better. There are no degrees of righteousness in Christ, for He is in the superlative degree; still the efforts made to get better, and to do better, are always in good faith in the Christian, but he fails to get satisfactory results from it. Instead of putting a finish on what he hopes he already has, he only becomes the more convinced that he has none and all his energies and anxieties are simply wasted so far as getting better is concerned. He grows

to be probably an old man, but not a better man, for the same vanities cluster and whirl about him.

God's children hate sin, and, still finding the motions of it in their members, they start in to outrun it and get rid of it entirely. Many lose sight of the apostle's entreaty with the Lord to remove the thorn, which did not meet God's approval, and was not done; for said God, "My strength is made perfect in weakness."—II Cor. 12 : 19.

Sometimes we are left to make our own discoveries about matters, for God knows best for us, and knows that we often get up some self-sustaining principle which requires a stroll over the fields of nature again to be reminded of what grows there, and we are not long in finding it's a wilderness of woe, and begin to stumble and fall, and learn again that the old yoke is too heavy, and that we cannot bear it—"neither could our fathers." It is a natural weakness that we all have in reverting back to the law at times. Concerning this, Paul said to the Gallatian brethren: "O foolish Gallatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit; are ye now made perfect by the flesh? —Gal. 3 : 1 - 2 - 3.

It seemed to be a very difficult matter for Paul to keep the churches from becoming entangled

with the old yoke of bondage, wherein they were desirous to teach justification by the deeds of the law, which was circumcision, meaning about the same thing as "Conditional time salvation." We notice circumcision taught obedience to the law, and was condemned by Paul as unsound doctrine, but it was no more guilty of an assault upon grace than "Conditional time salvation," for it will often indulge in such law phrases as "Why will ye die, O Israel?" "The soul that sinneth, it shall die," and "If ye be good and obedient, ye shall eat the good of the land." All these savor of human ability or fleshly co-operation, and have sprung out of the old lineage of the old covenant way, and are none other than the children of Conditionalism.

Adam's ability in the fall (if we so see it) will give rise to every feature of "The means doctrine" which has troubled the church of Christ in every age, and, to curb this thing in the church, the Lord has, at His own appointed time, sent forth defenders of His sovereignty with the despicable, yet glorious and sacred doctrine of predestination. All Baptist confessions set forth the sinner's salvation through the election of grace, absolute and unconditional, but it appears with some the tendency is to yield the point to Conditionalism when considering man before "the fall", overlooking the important fact that the grace given in Christ before the world was is, and was, absolutely for that number represented in him by such election of grace, and made subjects of it only by the fall.

Now in the work of grace, we see "The Restitution of All Things" i. e. all that is lost in Adam must be restored in Christ, and, in so much as some of us fail to see the absolute necessity for the fall and decay of all things in Adam, we consequently fail to see the necessity for that side of predestination. This side must come first and represent us in darkness, which means sin and death, for the saints are predestinated to be lost in Adam. Our creation in him is in this element, for no creation in Adam, "a living soul," is unto good works. This makes us mortal and responsible to Him who only hath immortality. In this many of us find no way to make man responsible for his sins or to see any justice in man's condemnation if all accords with His (God's) will. Paul answered this for the Romans when he saw there would be no room for carnal objection, by saying:

"Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, 'Why hast thou made me thus'? Hath not the potter power over the clay of the same lump, to make one vessel to honor, and another to dishonor"? —Rom. 9: 19 - 20 - 21. This is as much as to say God has made us, and has a perfect right to dispose of us as He hath purposed, and every truly converted soul feels that they just want it to be that way, hoping, for Christ sake, they will ere long be carried home. We positively have no

right to call in question God's way of doing anything; if so, we must begin with the inquiry why He does not save every body, and the only solution we can offer to the question is it is not His purpose so to do. This settles it for everything else. If we say He designs to save all, and they have not complied with the terms upon which Salvation was offered, consequently, are lost, we have the Armenian theory in full, which will shake hands with you on Adam's ability at any time. None of us see God as "force" in nature, for He is not the spirit of the flesh that generates evil, therefore, is not tempted with evil, "Neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed." — Jas. 1 : 13-14. Concerning this, Paul said: "I had not known lust, except the law had said, Thou shalt not covet. Rom. 7: 7. So, the law is lent the way sin introduces itself to our understanding that we may know that it is but the administration of death, and now, to entertain the children of the bondwoman in the church, is not faithfulness, for, sayeth the scripture, "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman."—Gal. 4: 30. The children of the bondwoman and the children of the freewoman have neverdwelt together in peace, nor never will.

This bondwoman is Agar, but we now call her "Conditionalism" who has to-day in our midst two very prominent sons known as "Conditional Pre-

destination" and "Conditional time Salvation." They were taught in the same law school, and are now practicing among the old schools under the head of co-operationists and are enthusiastic workers whose converts never fail to contend for any feature of the "Means Doctrine".

Church History shows that the doctrine of predestination which triumphed in the Reformation began to be tampered with early in the sixteenth century, at which time it was modified and made mild enough for all orders to take hold of and was incorporated into their bodies, afterwards appearing in the different articles of faith, and, in order to get this done, the "Supra" was left off and the "Sub" put on to "lapsus" (meaning fall) which gives the word "Sublapsarian" meaning that class of "Calvinists who considered the decree of election as contemplating the apostasy as passed, and the Elect as being in a guilty and fallen condition, and considering the election of grace as a remedy for an existing evil, while the 'Supralapsarian' viewed it as a part of God's original purpose in regard to men," according to which He determined to credit man and, that he *should apostatize*, and that He would save the Elect from this state by the Redeemer.

Now "Sub" means to let or, in this case, "permit" which is to let "fall" or permit to "fall" and "Supra" means "over, above, and beyond" and, attached to "lapsus," gives us the Supralapsarian. Now, "Supra" may be seen as plotting the whole

with all its boundaries and lines drawn beforehand, or, "Supra" comes giving the diagnosis of the disease, saying the disease is *one*, and the cure is *one*, and the cure predetermined before the disease took place, while "Sub" comes along with the remedy, and says nothing about the disease, only that he supposes that it has ever existed.

Church History further says, "The whole Anglo-Saxon race in its prevailing religious character and institutions bears the impress of the genius of Calvin and shows the power and tenacity of his doctrine and principles of government," and for our fathers to hoist "a flag of truce" so soon after the veteran soldiers of the Reformation had fought so bravely, and many suffered martyrdom for their faith as of old, should cause us, their sons, to blush with shame in this the twentieth century wherein we would retreat before a common foe as they, and refuse to rally round the grand old flag of God's sovereignty drenched in the blood of millions and millions of ancient pilgrims and Christian soldiers.

Grandeur, by far, is this banner to me, my brethren, than all the flags of national triumph that float upon heaven's breeze to-day. "Sooner let my tongue cleave to the roof of my mouth, or my right hand forget her cunning" than that I should fail to march under this flag, unfurled by Jehovah's omniscience, and upheld by His omnipotence which leadeth onward and upward to a higher and better land. So, let me exclaim with

Patrick Henry, in honor to the church of Christ,
and in honor to the county of the above name,
(Patrick), wherein my dust may ere long be found:
“I know not what course others may take, but as
for me, give me liberty or give me death.”



CHAPTER IV.

THE PLAN OF SALVATION.

The plan of Salvation is certainly the grand work of all things else, which was designed in heaven and extended to earth, and began its work hand in hand with the creation, calling for all forms subject to death, to be developed out of the creation. Out of this sub-kingdom, or ground work, the Son of God, or Wisdom, comes down and builds up the image of the earthly, which is Adam, the son of God, answering to the potter who forms his vessel from the clay. In this the Potter comes, doing his work from a natural view. Adam is spirit in the son sense, wherein God comes, quickening nature for His continuous habitation in spirit.

Thus, the spirit of man must have its origin and image in God who carries on a continuous erecting of the earthly house after His own model and under His own super-provision, so that, in this, the son as a God by image is the capacity for the creator wherein it is impossible for deformity to occur. Here it is that Paul could say to those

heathens, that it is in Him we live, move, and have our being as His offspring, and Paul further says in regard to the other side of life; "He hath made of one blood all nations of men for to dwell upon the face of all the earth, and hath determined the time before appointed, and the bounds of their habitation." (Read Acts. 17 : 26 - 27 - 28 - 29)

Now, it is a clear case that all men are created equal; their origin is the same; their rights and privileges are equally protected as creatures, and, if God was, or could be, moved by a natural tie, Salvation would be universal; for the case of one is as pitiful as another in nature, but God is no respecter of persons. There is, therefore, a universal sameness with Him so far as flesh and blood are concerned, for its tendency is degeneration and ruin. It does not differ what its aspirations may be, it is fallen and depraved flesh which profits nothing so far as regeneration is concerned, for the flesh is not included in the regeneration but in the resurrection. Fleshly *degeneration* is not brought up by *regeneration* but by the *resurrection*. The "Law of the Spirit of Life" gives us the benefit of the first resurrection, which is continuous and embodied in the saying of Christ "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live," (Jno. 11 : 25) but the "Law of the Spirit of Life" is not fully enforced until the restitution of all things, at which time the last enemy is destroyed, which is death. In the mean time, many of the children

must fall asleep by reason of the reign of the "Law of sin and death" in their mortal bodies, and thus see corruption while their souls, being perfected in holiness by the reign of the "Law of the Spirit of Life," are received into Paradise where they are with Christ, and behold the face of God in light and glory, waiting the full redemption of their bodies. (2 Cor. 5 : 1 - 6 - 8 , Phil. 1 : 24 , Heb. 12 .24.)

We do not find that the "Law of the Spirit of Life" is asking for the regeneration of the soul, but rather its resurrection both interior and exterior in the final. The first is asking to be paralleled with the last, and must be. By the first act we have a new creature; the thing that is generated in the first birth is life, and is asking for a parallel in the second birth. Then the thing that is REGENERATED is LIFE, and this life is eternal life, the very thing we want in the resurrected soul. In this you have a new creature asking for a farther parallel in a new creation, or a spiritual body in a spiritual world. These two dispensations in which the mortals and immortals, or celestials and terrestrials, are represented, are symbolized with light and darkness, and have this further meaning in our coming in and going out.

Coming into life is coming into mortality, and individualized under a moon-light dispensation, and, to depart from under such a dispensation without additional light, is to go to the land of darkness, and to this land some must go while others come into life, shut up under this moon-

light dispensation for a time, when they are given a "greater light," becoming clothed with the sun, and have the moon under their feet — "And there appeared a great wonder in heaven; a woman clothed with the sun, and upon her head a crown of twelve stars." Rev. 12 : 1.

To be in darkness is to be absent from the light, and to be present with light is to be absent from darkness. We cannot come to either, but they come to us, even so, to be in the body is to be absent from the Lord and to be absent from the body is to be present with the Lord. We cannot come to either of these, but they come to us. Then, it is not a journey for us to reach these elements, but we simply move in them as they reach us; consequently, all that ever has or ever will transpire does so by the former arrangement, intervening and passing away according to its predestination. The church only acts in its predestination, and has its qualifiers in the circumference of such bounds as God has seen cause to give. In this, "All things work together for good," for, "God declared the end from the beginning."

The beginning is "Alpha" and the end is "Omega", or, we could say as well, The beginning is "Alpha" and the end is "Alpha" as these are ~~used to represent~~ the first and last letters of the Greek alphabet, and used to represent Emanuel, "which is God with us," and He, unquestionably, is doing all His pleasure, regardless of all opposition, and, properly speaking, God has no opposi-

tion, for all that is here is for the good of His creatures. His strength is made perfect in what we often consider His opposition—the opposition affects us, not God.

It cannot be objected, that the plan of salvation required the opening up and working of both good and evil, the prerequisites of which gave expression to the fact in the garden of Eden — living soul gives rise to the manifestation of evil whose progenitor is Satan, and it may be a lawful conclusion to say that the revolutions and consequent friction of the fleshly mind gives rise to a soul poisoning element which is evil, producing lust which could not have been active other than by motion which is the law of heat, and heat, when combined with its opposing element, water, makes a great motor which sets in motion the powerful and complicated machinery of the world whose products are useful. Let us bear in mind that water is the more powerful and overcoming element of the two. Apply fire to water and we set in motion a power that is grand in the world — their combined effects produce good results—even so with both forms of life; when brought to bear upon our existence, the fruit is God's requirement, concerning which, David said: "Lo, children are a heritage of the Lord: and the fruit of the womb is His reward." Ps. 127 : 3.

Their forces give *form* as a product, but are no authority for setting up the first man, Adam, as sanctified in holiness under the term "good"—

he was of the earth, earthy, a living soul, and he was nothing more. All that is meant by a living soul is mortality, the object, not for life or death, but for death, the opposite of life and the subject of salvation, the recipient of life, as raised from the dead. The mortal must necessarily be the mother of sin, from the fact of being the subject of redemption. The conception is from lust in whoredom, and the children are illegitimate, and are found as many devils in one individual, the casting out of which calls for the electing sovereignty of God by the reign of grace given in Christ Jesus before the world began. Now, in so much as the soul knows that she has been abased in shame, she should never presume to be high minded because of her marriage in the Royal Family. Her husband teaches quite a different lesson, and, no doubt, His visits are more frequent with the meek, humble, and orderly who condescend to those of low estate. The poor, distressed, and afflicted of the earth, He speaks to most often, leaving words of comfort and encouragement to such way-worn travelers, pointing to their destination just across the way where the thronging millions are at rest, drinking in the never ceasing joys of home, and feasting upon the presence of the Father and the Son in light, whose spirits in that glorified estate are chanting to music of the most triumphant strains. Then we might say, lay cold and still this earthly frame, dumb and silent; this mortal tongue which has quivered oft but could not express, and closed these eyes which have scanned thy wonder-

ous works, and fly away this longing soul to mansions of immortal bliss, there in joyous expectation to await the great rising day when this same tongue anew shall be employed in loud Hosannas there to testify to redeeming love. These same eyes shall open, be anew for an immortal gaze upon the celestial world, and there behold the angelic forms which compose the inhabitants of the skies, bowing before the throne of Him who has overcome the world, and is worthy to be praised world without end.

The world, we know, hated Him, and has ever hated His doctrine, and to-day opposes the doctrine which most glorifies Him. Thus, those who preach the gospel meet with the greatest opposition, but hear me, O people, the time is at hand when the Lord will make war upon "Mystery Babylon the Great," and will, by the gentle moving of His holy spirit, bring forth His own well tried—they cannot dwell together. Her cry has been, for a time, "Modify your doctrine, modify your doctrine, and we will dwell together in harmony" which will not be modified, sayeth the Lord, but shall be proclaimed upon the housetop. We cannot, we dare not, and we will not modify the doctrine, but, by the grace of God, recognize every feature as given us by its Living Head.

Then fight, we must, for our cause is just. Though we be few in number, we shall be sustained, for the everlasting gospel of the son of God

goes forth, conquering, and to conquer, and shall be preached to all nations; then, shall the end come, when the dissolution of all natural things is to take place according to the "Law of sin and death," and the things that are now seen will no more be seen, and the things that are invisible and eternal now, shall then be seen, being brought to "Restitution" by the reign of the "Law of the Spirit of Life." This law is, in Christ Jesus, a perfect rule of action wrought out in Him by God, the Father, in raising Him high above all principality and powers, "to give repentance to Isreal and the forgiveness of sins." This reign is to continue till full reconciliation is made by the merciful High Priest, when the last enemy is destroyed which is death, and then the perfect rule of government is established. Death is destroyed by the destruction of him who has the power of death, which is the devil.

Now, it will be seen that the plan of salvation is asking for the material kingdom of observation, first symbolized by darkness, and inhabited by a corruptible seed, coming from a terrestrial connection, thus an unholy nation. This is the kingdom of this world, and the children of this world, in the midst of which people, the Lord is pleased to develop a people from the incorruptible seed of Christ: an holy nation which does not come by observation, and is symbolized by light, "The children of day.

This is the Elect Family, born to be redeemed

from the earth, and are not of the world, but from a celestial connection, having, for a time, a terrestrial habitation numbered as our days in the flesh, which are allotted to us as a hireling. Thus, a Christian's life must be reconed in the lines of the travel of Christ whose law is that of light, and light, alone, travels in straight lines. *This is the law of light*, and we only walk in the light as we walk in Christ, and we only walk in Christ as He walks in us, and our lives are thus walked out acceptable before God in Christ's, obedience. So, the Christian has no obedience of his own—we now preach the *obedience of Christ* and *not* the obedience of the creature.

The obedience that the children are exhorted to is alright and in good faith, but, as a body corporate under the laws of the Commonwealth of Israel, each is a transgressor, and has never been able to give satisfaction to divine justice; whereas, there is now delivered us a new code which is the "Book of Life," and is one law of the one spirit, wherein, "we serve in the newness of the spirit, and not the oldness of the letter," so it remains to be seen that those who have been brought in touch with such a law have no more confidence in the flesh, and a fleshly exhortation to such is altogether in the wrong direction.

When the word is preached the *pure mind* is stired up by way of remembrance, and faith comes by hearing, but it must be by hearing the right thing, and the action of faith pleases God, which

faith is in our Lord and Saviour Jesus Christ. So, the office-work of the gospel, in whatever gift, is not to instigate effort on the part of the creature, for this is in the wrong direction. We have already been convinced that such will not do. The effect the gospel leaves with one that is truly in the faith is to live up to its requirements, which thing asks for holiness.

Here we begin to waste our time with the old man again, endeavoring to better our ways. In this we look to the wrong source for holiness, attempting to make an offering unto the Lord, which is corrupt and no better than Cain's offering. Christ Jesus was the offering, and, to-day, faith in Him is our offering and acceptance before God, and not effort in the old man. It is so natural for us to take up with the old idea of effort, the fruits of the spirit, righteousness, producing in such as fear God an orderly walk and godly conversation.



CHAPTER V.

QUICKENING IN REGENERATION.

To just determine at what point, or, when the Divine Quickening is complete in the child of God, is a very difficult matter, in fact, so much so, that those who appear to have such a development going on never drive up to the point where they feel at ease and perfectly satisfied.

I doubt, very much, if the full image is given in this life, from the fact that the image is greatly connected with the mind, and we have the mind of Christ in a measure, therefore, only know in part. Mind is light, and reflected in the countenance. We read, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son," (Rom. 8 : 29) and my thoughts upon this are that the image is one, and is not individual or personal. They all bear the image of the Son, and are Pre-Destinated to be conformed to such an image, and the Son is one with the Father, and His formation in us, the hope of glory, cannot be in one *this*, and in another *that*,

giving a diversity. His people must be of one mind which is the image of the Father. This is the Spirit of Life, the love of which is affected in calling for, and *conforming* to the image of Christ, each and every child of grace until the whole is accomplished, for there are many members but only one body.

So, the matter that is under consideration by Divine Quickening is the body, in which connection we appear to get the parable, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." - Mat. 13 : 23. The three measures of meal, doubtless, correspond to the whole subject of redemption— *spirit*, *soul*, and *body* — in which the divine quickening extends ultimately, to an entire personal salvation, calling for individuality in the final.

I think David had reference to the resurrection, when he said, "When I awake in thy likeness, then shall I be satisfied." This calls for my remains, not soul or spirit, but *body*. Paul was, certainly, reasoning on the resurrection of the body, when he said, "It is sown a natural body; it is raised a spiritual body," (I Cor. 15 : 44) and Paul seems to assure us, that the image cannot be complete this side of the raising up of the body, for again he said: "And, as we have borne the image of the earthy, we shall also bear the image of the heavenly." I Cor. 15 : 49. This image is embraced in God's foreknowledge unto conception, as of one,

the "Bride, the Lamb's wife," who is complete, as a body, when each component part is complete; then are we complete in Christ, our spiritual head, the essential who imparts to us the fullness of wisdom.

Now, the kingdom of heaven, being like unto a woman who took a little leaven, and hid it in three measures of meal till the whole was leavened, embraces a great deal, and approaches to that Trinity in man, who comes in on the "Natural Kingdom" side, as meal, while the "leaven" comes in on the "Spiritual Law" side, and reigns in the subject, till the whole is saved.

Now, as we desire to present this work to inquiring minds, who are desirous to know the truth, it becomes us to unfold and make as clear as possible our meaning as we move along the lines running through the Terrestrial body and pointing to the Celestial. In this many thoughts may still be submitted that will not be understood, however, we trust they cannot be gainsayed. We know that the burden of proof, as to "Spiritual Law in the Natural Kingdoms," will lay heavily upon us by some who are asking at each turn for "Theology" to be verified by science, but we are insisting, all the while, that this is not matter dealing with laws, but a *Law of Infallibility* dealing with matter, as fallen and depraved, unto an absolute "restitution." In this we are necessarily forced to resort to fields unexplored by some at present, and there make such observations, from the Terrestri-

al connection as we know sustain the doctrine of the sovereign government of God, along which lines science has made discoveries which settle the question that the living cannot come out of the dead, but, that life is a product of life, and, therefore, there is no life save in touch with life. This was long a disputed question, over which there was much controversy.

No Baptist believes that a dead sinner can generate "eternal life." This great lesson is taught them in their experience so that they do not need the additional light of science to settle it in their minds, but it continues to be a puzzling question with many eminent teachers as to what part of the individual is wrought upon or affected in the new birth, a solution to which has already been given; but, as it may be required under this head, we will give it again as it has appeared to us in working up the terrestrial side of mortal life with its propensities.

In this we found that two forms of life were active in the formation of the mortal, being called out from father side, as spirit, and from mother side, as soul, and blended in the image of the earthly so that the father's image is seen in the child on one hand, and the mother's on the other hand. The mother is asking for the flesh and blood side, while the father is asking for the spirit, the higher order of life, and, in a sense, the image of God, made for His glory. This occupies on the side of conscience, and is not subject to deception. The soul, occupy-

ing on the woman or mother side, is subject to deception, and is found in the transgression dead in sins, but, being the weaker vessel, it is condemned from the Adam side who knew better, hence, "By one man's disobedience sin entered, and death by sin," and again, "For since by man came death, by man came, also the resurrection of the dead." —I Cor. 15 : 21.

Now, since it is the mother side or woman side, or soul, body, or church side that is dead, what the soul or body of Christ wants is resurrection from the dead. This calls for the second man, Adam, the Lord from heaven, a quickening spirit who raises the soul up, and, in the raising up, He gives it regenerated life. So, the thing that is regenerated or born is *life*, manifest in the soul which is partaker of the "Resurrection and Life." The life is the life of Christ, and regenerated in the soul, hence, the soul has eternal life.

However dry this rule may appear to work by, we think it will hold good and is perfectly consistent with reason, and congenial with the laws governing our natural, and scriptural province. As we have already stated, several times, there are three distinct measures in man, bearing relation to the three outside orders in our natural world which surrounds us, which are all (speaking after the order of the parable) hidden in us, and require of us "Self preservation" which is the first law of nature. Man is a king in the midst of kingdoms, and calls into action, voluntarily or involuntarily, every or-

gan which has assigned it some important function or office, which, working together properly, constitute a strong and centralized government. These agents make continuous demand upon him for supplies necessary for the perpetuation of their work. The official duty of each is to warn him of any violation of the law of nature, and to visit the penalty upon him for every such violation.

Man must have his natural supplies from three natural resources, being brought to bear in him as mineral, vegetable, and animal, whose combined effects are called for by the same elements, being put, collectively, in man, and making demand upon him by reason of his continual waste. This manner of man is lord of the natural kingdoms, and he has dominion over the fish of the sea, the fowls of the air, and the beasts of the field, so that a fish never swims so deep but he brings it up, and a bird never flies so high that it is beyond his reach, and never a beast so swift that he cannot take him, or an animal so wild or ferocious that it is beyond his control. These all fear man, and, when brought before him in their wild state, tremble greatly, expecting, no doubt, to be taken and destroyed.

Now, observe, that in this very wonderful sense the invisible man, a living soul, is a formation in the three visible kingdoms, the occupant of a tenement which is of earthly substance, visible and temporal, consequently, no reality for man, but a portable habitation called animal, whose life is an-

imal life, supplied by blood, and furnished with the five sensations, seeing, hearing, tasting, smelling, and feeling, and, when the invisible is called for, the visible proves to be a fake, and no reality for man. All the sensations might be called for, one by one, except feeling, and the person still be alive, but, when feeling is gone, we are numb and lifeless, for life is feeling.

Now, let us observe, as we move along these lines, that the functions and entire organism of the "outward man" are framed upon an independent scale, constituting an automatic machine, governed by the laws of nature which have no connection with "Spiritual law" any farther than parallels seen, and, as such lines emerge from the visible universe, they unfold as a rose whose petals have enclosed a fragrance during the dark nights of passed ages, which the dew of heaven has fallen upon, by which its sweetness is disclosed and caught away upon the morning breeze to sweeten the gospel elements of eternal truth. It is here that the fields of living green drink in and exhale and enrich the feast for the soul, who may exclaim, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me by still waters." Ps. 23 : 1 - 2.

Whatever may be thought or said as regards Quickening in Regeneration, we do not hesitate to state that it is new life, and comes down from heaven; the life "hid with Christ in God," wherein such, as are saved, were "sanctified by God, the

Father, preserved in Christ Jesus, and called." Jud. 1 : 1. The life is the calling, so, "When Christ, who is our life, appears, then do we appear with Him in glory." Then the "Law of sin and death," by which we have formerly been held as captives, gives up, for the "Law of the Spirit of Life in Christ Jesus," reaches the souls which the law of sin and death has done its awful work upon, with the effectual calling, wherein, the dead hear the voice of the Son of God, and live to die no more; thus, eternally and triumphantly, reign with Christ as priests and kings, but, as yet, my brethren, we must recognize the reign of the "Law of sin and death" in our mortal members, which holds our souls in captivity.

Once the soul leaped forward for an immortal gaze upon the light of an eternal world, when Satan seemed to, altogether, retreat from the province, and the mighty kingdom of heaven to fill the temple, but oh! we might say, Why do we sink back and tremble so soon as if all were a delusion? Why those aggravating forms? Why this lurking temptation? Dark clouds have again come; the stormy billows have gone over me, and now, piteously, the cry goes up, Oh Lord, I pray; give me other evidence that I may know I am thine. But in vain are these evidences sought for, and the work done in the soul remains as a hope for a better resurrection, when the "Law of sin and death" is to be fully abolished, and the "Law of the Spirit of Life" fully reign instead thereof. Then, but not till then,

shall we "know as we are known," when "faith is to be turned into sight, and hope into possession." The mastery is then gotten entirely over sin through Christ Jesus, our Lord, through whom, and to whom, is there honor, glory, and majesty ascribed to God, the eternal Father, of our Lord and Saviour, Jesus Christ.

And now, that those, who are quickened in regeneration, find favor with God, or grace to help in every time of need, is unquestionable, for, to favor such as are made to cry unto Him by force of the corruption of the flesh, is His pleasure, for they are now in a higher, yea, in the highest element and brought to face and bear witness to the vanity of all things else. It thus becomes necessary that the veil remain, and that we be thus utterly housed in or enveloped, having the sight obscured by this mist of darkness, or "Law of sin and death" in the members. Here is where we look through a glass; darkly, and are made to see the things that intervene between us and home. Thus, while we would look heavenward, we must see that the wading out through such waters is to enter the land of darkness, and pass through the province of him who has the power of death. Here is the end of all flesh, the execution of which work is to pass into the region beyond, and, whether there a visage changed to be recognized no more as individual, is not given to know. No law will hold out to give us a parallel. If we wish to think of friends and relations in the inward man sense, reclaimed from the body,

we have no way to find whether the resemblance is exact, or whether they be entirely different. The outward man is individuality, and must, eventually, have the benefit of the same law that reigns in the soul, for we are not to marvel that they who were dead in trespasses and sin are quickened from the dead, for they who are in the graves, are to come forth so that the same "Law of the Spirit of Life" that is extended to them who are in the graves, by which the whole subject is reclaimed, flesh and bones. This may give recognition, as it calls for individuality, but blood relation loses its significance in this, as it is the natural life, and all is found in the higher which is spiritual. This tie will bind all alike with far greater affection than has ever been found in natural relation.

So, whether we are all gathered that have been naturally bound here or not, that does not differ, for the very law that binds us here is entirely abolished, and a higher and better law set up in the fullness of the mind of Christ. Still we cannot conceive by any law how we could be satisfied, if those who were near and dear to us here should not meet us in heaven, but we have given it as best we can by giving a law of a new creation, entering into and passing beyond all the laws of nature. This, our natural creation, is God's with all its laws, but shall be swallowed up of life, and the highest government established, the heights of which, no mortal can know.

We are taught the ruling is that of God, the

Father, who by the reign of Christ, is subjecting all things unto Himself, at the end of which time, Christ is to render up the kingdom to God, the Father, having accomplished the end, which was declared from the beginning. Now, the beginning was for time and time things, and the end is for eternity and eternal things, that God, the Father, may be all, and in in all, world without end.



CHAPTER VI.

PERSONAL RESURRECTION.

We have noticed, so far, in our reasoning with the human family, their proneness to appear wise concerning the theme of Salvation, the greatest question ever discussed by mortals, by whose carnal conception it suffers very great contortion. This is carried from the lowest and most uncultured mind to the highest possible literal attainment with none other than comprehensive thought, which has its significance in darkness.

The express highness of these things is not attained to under the old canopies of carnal research, but are found in the new, where comprehensive thought is confused, and revelation comes in, illuminating unto an expansive wonderfulness; the heights above and the depths beneath.

Men are often found, testifying to the honor and glory of man (or men) who called them, and sent them, having no knowledge of the anointing of the Lord wherein is the burden of His word. The Father, they know not, neither His Son, Jesus

Christ, for, had they known Him; they would have declared His works, hence, ceased to declare their own works. The works, which He did, are also done in His servants, and they do glorify the Son and the Father who sent Him, testifying to the truthfulness of all things done by Him as revealed by the spirit of Him who dwells in them whom the Father raised up again from the dead, in which body He appeared to many, saying: "I am He." Though they considered Him a spirit, He said unto them: "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have." Luke 24 : 39.

This is the same temple of which He said: "Destroy, and I will raise it up again the third day." This is the elder brother, the first fruits of them that slept or "The first begotten from the dead." Then, why say some among you, there is no personal or individual resurrection of the body? What manner of connection must be found to exist between this man, Christ Jesus, and His brethren throughout? Must it not be identical by "force" and by "virtue;" by "force" as manifest under the law of mortal reign or natural creation as the fruit of the womb; by "virtue" as manifest under the law of immortal reign or spiritual creation in the power of an interior resurrection, whose creation and being is found in the "Law of the Spirit of Life." This "Spirit of Life" does its work momen-

tarily in this respect, whose law is a perfect rule of infallibility. By such a law He (Christ Jesus) was "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1 : 4.

How then, are we declared to be His brethren, who are sons also, but "by power, according to the spirit of holiness and resurrection from the dead." " For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Thess. 4 - 14 - 15 - 16 - 17 - 18. Should not the above suffice to call in our wondering minds, and fasten them upon the scriptures, the inspiration of the most high God, rather than the tradition of the elders. Many are desirous to know with what bodies they come forth, and would inquire, can these dry bones live, or this dust be gathered? Is our dust less capable to be gathered in the last instance than in the first? whereas, once we ourselves, and our forefathers could not be found nor thought of

upon the earth. They have existed, had their day in the flesh, and are not, and we, likewise, who are now witnessing the objects of sense, shall ere long be as they, and our individual forms consigned to the earth. Thus, personality fails under the "Law of sin and death."

Regeneration deals not with personality, but spirituality. Personality is natural life for time, and does not come up in church consideration. That, which comes up in church consideration, is the life that is to endure beyond a life, distinct and separate from the first birth — the highest and most glorious attribute of life, "a new creature," in which is manifested the spirit of God, which manifestation is "Life and Resurrection" of an interior body which body is "Celestial," and veiled by the "Terrestrial." This heavenly body is perfected in holiness, and made beautiful and glorious by the abolition of the "Law of sin and death" and its entire removal from the domains of such a body whose freedom was rendered by the "Law of the Spirit of Life in Christ Jesus."

Now, as yet, the "Terrestrial" remains beclouded with sin, through which mist we look as "through a glass darkly," until the curtain be removed; then are we unclothed of the weighty matter of sin and death as a clod descends, while the "Celestial," as a heavenly body, ascends, being an eternal thing.

Now, we do not understand this to be *personal*, but the body of Christ, His church, which is *one*. But, are we not looking to the final when

these, our vile bodies, are to be fashioned like unto His glorious body? and, in this, do we not understand that all needed is for, "Mortality to be swallowed up of life?" and that, herein, the corrupting "Law of sin and death" is driven out of our members? constituting an immortal reign in the "Law of the Spirit of Life;" thus "a glorious body" in which the image of the heavenly is seen to sweeten and vivify a never changing countenance where the love of God, the eternal Father, beams from every eye beyond all mortal conception.

We have no reason to suppose there will be any change, save that of passing from under the reign of the "Law of sin and death." In the regeneration it is the same soul that has passed from under the "Law of sin and death" that lives again, and, in the resurrection of the corporally dead, it is the same body passing, "in a moment and in the twinkling of an eye," from under the reign of such a corrupting law by virtue of the incorruptible "Law of the Spirit of Life" which equally reaches our case, whether we are alive and remain or have fallen asleep in Jesus.

The invisible comes again to the visible, and finds an eternal habitation. Then the things, which are eternal, shall be visible, and all temporal things invisible, whereas, we now have the temporal visible, and the eternal invisible. The visible kingdom is temporal and of the world, while the invisible kingdom of heaven is eternal within you, as sayeth John; "And I John saw the holy city, the

New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband: and I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21 - 2 - 3. Thus, the invisible and inconceivable kingdom of heaven is preached at hand, and the kingdom of this world know it not, neither can they understand it, for it is of God, and not of man, being spiritually discerned.

Now, the glory of the Lord appeareth not in the kingdom of this world, neither is he among them, but in His tabernacle doth His glory appear, where the conformation of a higher image is beheld. Here His will is done on earth as it is in heaven. "Judas sayeth unto Him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him". Jno. 14: 22 - 23. As we look out in the world upon the dull and cumbrous clay around us, we think but little, and the spreading forest and beautiful plants move us scarcely more. Then, let us move up to the flocks and herds, and our admiration for nature's highest kingdom is hardly more observed, but we bring them now to bear upon our visage as a potential embodiment of a higher consideration of the earth earthy, "a living soul" whose sur-

vey is the domains of mortality, growing out of mortal conception; the image of the earthy, reflecting a more glorious image which is the image of the heavenly.

Mortality is a fallen element to commence with, and was so from the beginning, and "the fall" only made it manifest by a perfect rule of government that it is fallen. Flesh and blood are a distinctly separate kingdom from the kingdom of grace, and, to recognize the display of grace before "the fall," is nonsense. Grace means mercy by which we are made free after the realization of the fall. To bring to bear the immortal reign of grace before the fall, is the only thing that could have prevented it, and, for it to transpire in spite of this, means to recognize the fall of the kingdom of heaven and the destruction of the immortal government, which thing would be a total absurdity, for such is surely an impossibility, and must be seen as an absurdity.

The earth is a great factor, and all must come in touch with it before there can be Divine Quickening, in which connection Paul comes saying; "Thou fool, that which thou sowest is not quickened, except it die," I Cor. 15 - 36, and again, Jesus said, "except a corn of wheat fall in the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Jno. 12 : 24. Truly speaking there is no death, except in touch with the earth, nor, as we have said, can there be any Quickening, except in touch with the earth. Now, while all the poison-

ous properties of earth combine their forces to produce death, they, thereby, only release life, which at once aspires to a higher clime. There is no weakening or diminishing life here, but rather reinforcement.

In running out these things we see what is produced from the side of nature. These poisonous and decaying forces might blight the hope of him who sows, if he knew not the result. Such gives us a corresponding view of the same properties working in our mortal bodies under the agency of *him* who has the power of death, causing that they be sown in weakness and corruption, thus go down to the dust from personal form, hence, mortal sight, whose form and personal presence can no longer cherish friends and relations, as if to blight their hope forever, but we are not to sleep forever, for says the Word, "If in this life only we have hope in Christ, we are of all men most miserable," and "But now is Christ risen from the dead, and become the first fruits of them that slept." — I Cor. 15 : 19 - 20.

Now, whether we know the origin of evil, the cause of death, or not, we do know that it is wisely and beneficently used, and we are quite sure that were it not for the fact that these forces are found to exist in nature, there would be nothing natural in the sense of corrupted nature, consequently, no cause or effect; no flesh would have gone down under the "Law of sin and death," hence, no voices heard, crying aloud saying, "Salvation to our God

which sitteth upon the throne, and unto the Lamb."

Rev. 7 : 10.

The virtue of Spiritual Law steps in here, abolishing such forces, and brings the supremacy of light to bear upon "the powers of darkness" unto "a better resurrection," suppressing sin and implanting by the "Law of the Spirit of Life" the mind which serves, acceptably by faith, the law of God, "the delight of the inward man".

But, when "The Restitution of All Things" has been fully brought about by the reign of the "Law of the Spirit of Life in Christ Jesus" by which the souls are made free from the violating and corrupting forces of mortality, we are to see Him appear in the clouds, His intercessory work being done, the last enemy destroyed and the Father eternally glorified by all His work that is to praise Him and all His saints that are to bless Him. Then shall the forces, discovering unto us the laws of nature, cease to be, as the work of natural development for which they are intended is finished. Then shall there be no more opposing forces, no more strong to oppress the weak and no more comprehension for the natural mind, or revelation to the spiritual, for revelation must cease when we know as we are known, and all comprehension with the dawn of that morning.

So, under this head we learn how that terrestrial form, or personality, is acted upon by "force" of nature, thus how mortality behaves itself as discovered by the "Law of sin and death" which

reigns preeminently in nature unto death. The heirs of God, the eternal Father, not being excluded from such a reign, must be born in the depths and come from under such a law, being veiled, or shut up in the soul, until the faith of God's elect is revealed. Then are they made free in soul by the appearing of the Spirit of Christ, which establishes the immortal reign in the "virtue" of an eternal life, hence the "Preeminence of Christ in all things".



CHAPTER VII.

PUTTING YOU IN REMEMBRANCE.

“I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.” II Pet. 1 : 13. “That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the

Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance."

II Pet. 3 ; 2 to 9.

Now, some have already come, saying there is no resurrection, and others, saying where is the sign or promise of His coming, while others would instruct us in regard to eternal punishment contending there is no such thing, justifying their claim by the above quotation, and others "not willing that any should perish but that all should come to repentance.

In this they claim that His longsuffering is extended beyond the resurrection, whereby, those who are resurrected as a rejected or damned nation shall be ruled over by the saints during the personal reign of Christ a thousand years, with whom they are to reign as "kings and priests" until all opposition to the kingdom of heaven ceases forever, and "every nation has bowed the knee and ever tongue confessed;" at which time the powers of all darkness should give way, which thing, and which alone, would satisfy Divine Justice as having completely dethroned all the powers of corruption, thus swallowing up all darkness, that light may be as universal as space, and life as universal as light; then there is "no more death", it only being God's ordained means for the development of the song of redemption, the

key note of which is the resurrection from the dead, which honors God in the highest in that the subject has been reduced to reverential dependence, which reverts back to God, the source of life, and establishes His independence or sovereign rule, consequently, claim that He has no pleasure in an eternal and haughty reign over the work of His hands, as if there remained something that He could not, or otherwise would not, control, and now must have eternal vengeance from the very cause that qualifies His children to sing redeeming grace.

The proper place for a ponderous vessel like this, is to launch it upon the great ocean of mystery, that it may be driven away into oblivion. But it has risen, and, no doubt, will continue to rise to the surface again and again, therefore, we have given it space, thinking, however, that it will require no greater task to meet these things satisfactorily than to set aside some of the accredited shrewdness of Satan; though we are ready to admit that the problem of "eternal punishment" is a great one, and a grave one to approach, understood by few, if any, but dabbled in by many, decidedly, as if the whole book of mystery beyond were unfolded.

God's way is not our way, nor His thoughts our thoughts. We know there are such terms as death and hell which have their meaning here and apparently, beyond. It might be said, What are their usages here? and where do they have their full

“force” as prime factors in salvation, by which the sinner is scared to repentance and the fear of God by seeing them pictured before him from the pulpit? I say, nay, this is a very popular thing, but surely void of good results. To be afraid of darkness does not bring one ray of light, nor to be afraid of death and hell does not advance us one hair’s breadth towards heaven. These are conditions which take place in the absence of light and life. While light recedes before darkness, the darkness cannot drive it; but darkness naturally takes its place as a condition. If the light should fetch a halt, darkness would be forced to stop, even so with life; death only follows the retreat of life, and takes charge of the ruins, and is the condition of the body in the absense of life. As long as life is in the body death is resisted. Then it might be said that it is as truly a follower of life as darkness is light, but in either case the elements are distinct.

Now, death is the result of the reign of Satan in the body, and, as to the nature and general character of this death, there is considerable conjecture, but it must be that so universal as is Satan’s power in the individual so universal *must* death be, for, if Satan holds the rule of both soul and body, all is darkness, consequently, all is death, that is, if all is darkness, all is death, and to those who are thus left the scripture sayeth, “Everlasting death,” and we know of no compromise ever made between light and darkness, or life and death that

they may dwell together, for such is not possible. Each is a distinctly separate term which holds a profound mystery in the heights above and the depths beneath, wherein, "Deep calleth unto deep," at which calling the depths beneath give up those whom it holds that belong to the heights above, nor can they be longer holden, for light calls unto darkness and "the dead hear the voice and live."

Death is dealt with as the enemy of the heirs of promise, and, by the intercessory reign of Christ, is to be destroyed, that the children may no longer be debared from their inheritance which is to descend to them through Christ Jesus, our Lord, from God, the eternal Father. Then those who are not brought from under the reign of the "Law of sin and death" are only left where they were born. God has drawn a line, we will understand, for the resurrection of the dead, in which the dead in Christ are to rise first, then those who have never had imparted unto them the higher order of life, come forth under the same "Law of sin and death," hence, "unto damnation," while those whose lives were, and are, "Hid with Christ in God" by virtue of which "Law of life" they were "born again" came forth in the full triumph of the eternal reign of the "Law of the Spirit of Life," wherein the "Law of gravitation" found in matter loses its "force" and these formerly "vile bodies" ascend to the world unseen, and, as yet, unknown by us.

It is in this consideration and high measure-

ment that life is full, being brought to bear upon our individuality and express visage as the fruit of the womb, until all is heavenly and divine, the darkness of nature's night being fully consumed with the brightness and glory of His second appearance. As we have already said, we find no way to associate life and death together, so it must be one or the other; if life beyond, then "Eternal life;" if death beyond, then "Eternal death," which I understand to mean lifeless altogether, made to be taken and destroyed as brute beasts. We read, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of things that they understand not: and shall utterly perish in their own corruption," (II Pet. 2 : 12) and David speaks of such men as live and abide not in their honor — "Nevertheless, man being in honour abideth not: he is like the beasts that perish." Ps. 49 : 12.

The bodies of the saints alone are to be spiritual, hence, "glorious," while the wicked experience no change from that of nature, consequently, can be only "mortal" which means death, and is the very embodiment of death. Death cannot be an eternal dying and never dead, but can be an eternal condition wherein form is never acted upon or used again in the kingdom of life. If we leave such as are not caught up under a dispensation of "dying and never dead," we have "Eternal life" on that side, for death is only reached by the total absence of life.

But, we have no lines of certain measurement of the ruling beyond, whereby to measure the heights and depths — all is theory outside of the revelation of God — and we should be content, for the little time that we may yet remain, with the sufficiency that is written. While death is recorded as an enemy to God's children, it does not nor cannot, enter where His (God's) kingdom is established, for in His kingdom He reigns and has His abode in light, and so universal as is this light just so universal is the spirit of life which is from above.

This, in the scripture, is called a "New creature" which comes not of corruptible seed but of the incorruptible, that is, begotten in the spirit and given birth in the spirit, and is none other than "Christ formed in you the hope of glory, by the washing of regeneration and the renewing of the Holy Ghost." In this "God hath chosen the base things of the world and the things that are despised, *yea*, and things which are not to bring to naught things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That according as it is written, He that glorieth let him glory in the Lord." I Cor. 1 - 28 - 29 - 30 - 31.

This seed springs up, as it were, in a rock, and makes alive the stone by removing its nature i. e. taking away the hard and stony heart and giving

them "a heart of flesh." This is what we conceive to be the seat of regeneration. The heart, being once of a dead, insensible and stony nature, now takes the nature of "flesh" which has for its sensations seeing, hearing, tasting, smelling, and feeling; in fact it is brought into a union with its occupant as the "living soul" is with the body, and if there be other sensations besides those found in nature, the heart surely has them as the gifts from regenerated life, but to just what extent the vile forces of nature are allowed to operate in the flesh and to what extent the heart may be hardened to such, we are not able to say. The hearts of some seem, by far, to be more susceptible to sin than others, and on the other hand one sins with a high hand, as did David, and appears to remember not his faults until the picture was drawn so vividly by the prophets. Now, his sin, being so fully discovered to the understanding of his heart, brings him to cry out in anguish of soul with his lips in the dust, unto the Lord for forgiveness which was granted with the assurance that his vessel should encounter many waves of adversity before the voyage of life was ended.

David was a man of God's own choosing who should do all His pleasure in spite of the "force" of evil, and, accordingly, enjoy the graces of His spirit.

It is evident that *Re*-generation is *Co*-ordinate with *Con*-formation. *Re*-generation we understand to be a washing to the purifying of the heart,

and *Con*-formation, according to *Pre*-destination, seems to be asking for a gathering or a blending into the higher, in which there is no *De*-generation but a continuous upward tendency, as the image of the husband, naturally speaking, after a time appears in some unaccounted for way to be seen in his wife, so that in that very wonderful expression there is seen a resemblance which formerly did not exist. This may be a natural parallel of *Con*-formation, but, let this be as it may, it is evident that God's sovereign *Pre*-destination in *Re*-generation is unto a higher *Con*-formation brought to bear upon the image of the bride as being of the earthy, and, in the final, emerges into that of the higher which is the husband of the soul, hence, "As we have born the image of the earthy, we shall also bear the image of the heavenly."—I Cor. 15 : 49.

It is well for us to remember that an image is more than a mere shape. Neither image can be treated as mere shape from substances, but rather a reflection of life through the incarnation, especially in the sense Paul speaks of. That which is natural being first and made a living soul, and that which is spiritual last, being a quickening spirit, we trace the image of the earthy first. As those two mysterious, unseen lives (or images) which commence their work hand in hand to produce a mortal body, they evade all human science giving it no clue to arrive at the "Monitor." All they can see is the shapes which are acted upon

by the images, and these are *life* working *Co-*operatively as male and *Fe*-male (yet neither), still seed of both which is called into action voluntarily, but the *images* cannot be called into action and placed to work, only by divine command, which alone gives conception. And, as we have said, these unseen, mysterious "forces" go to work to incarnate themselves for mortal destiny, which brings about a spiritual type from a natural conception after the former visage.

Though an infant is not capable to any great extent of conveying to our understanding its vital connection, some resemblance is found true, but later on other developments take place more wonderful. The expression of the eye, the smile and certain gestures or motions, bring to light new evidence, and soon people begin to say, "It's just like its father," and others, "It's just like its mother."

Now, it is clear that people see differently in this, but the fact is, that both images are there blended as life in one body of soul and spirit, constituting the image of the earthy, or "living soul." This incarnation calls for Individuality which is our day in the flesh, and God's reckoning with the fruit of the womb.

Now, do we understand that by the vital "forces,, of soul and spirit in one body we have two characters of life?

It may be said that we have *two characters* of life which hold good so far as spiritual type is

concerned but, practically, *one* life. In the typical consideration there is male and female in one life and one body, which is soul and spirit. While spirit takes the nature of Adam and is thus male, soul takes the nature of Eve, hence is *Fe*-male. The spirit, or soul faculty, seems to furnish the great spiritual abode, it being Adam, the figure of Him who was to come. The figure was in spirit, and the reception must, likewise, be in the spirit, as it was in this sense that Adam was the son of God, hence, in the image of God, for God is a spirit and no sonship could have otherwise existed. While the first man Adam was made a living soul, the "living soul" was no more Adam than the living soul of the last man Adam was "The Christ." He (Christ) poured out "His soul unto death" in precise fulfillment of the like figure in the first man Adam, but exclaimed, "Father into thy hands I commend my spirit."

We remember in the figure the Adamic head was not deceived, but that which was and is continually given him as a "living soul" is the weaker vessel which occupies on the woman side, and is subject to deception, but condemned from the Adamic side because of higher dictations there, or conscience. The carnal mind must come up on the living soul side for carnal persuasion, and is not the guilt of man proper but *woman*, hence, the figure holds good to the second man Adam, the guilt was not His, proper, but "He hath made Him to be sin for us, who knew no sin: that we

might be made the righteousness of God in Him." II Cor. 5 : 21.

All souls come forth in the image of the earthy and under the penalty of death, and must, in the figure, be seen as Eve, the woman, whose seed is set for the church as a tabernacle, the body of Christ. Then, the woman was deceived, not Adam, for his act was voluntary, knowing what the result must be, but the woman did not, but he, as a figure, must yield up his soul that his image call for her image, and her soul for his spirit, until soul and spirit yields their images again and again until time is no more.

All mortals, alike, are "shapened in iniquity and conceived in sin," calling out that vital relationship of soul and spirit which is the higher and more wonderful connection, answering to the things which are eternal, and giving place according to election for the eternal abode.

There is another relationship which we are accustomed to trace in the living soul life, which is blood. This is very strong and brought to bear more forcibly upon the soul, hence, the mother's tender care and daring protection for her offspring. This is true concerning all blood, whether human or among the lower tribes, with but few exceptions.

I once had an experience with a field mouse. While mowing off some bushes, my attention was attracted by a screeching noise, and upon examination I found that I had, in some way, wounded a baby mouse which lay upon the ground with

two others. I took them up in my hand, and, knowing that they were defenseless, I began pondering a lesson seriously, and among the thoughts that were presented was this: Who knows the tie even of a mother mouse for her offspring, and immediately I lifted my head and noticed the approach of a small brown object which proved to be the mother mouse. She came very near, then paused and sniffed the air, and, hearing the cries, no doubt, of the little one, she was nerved to advance to my feet and placed her paws upon my pants. Then she retreated back, ran up a bush and came out on a twig near me, at which time I put my hand directly under the twig. She then came near and smelled of my hand, then ran down the limb a pace and paused for a moment, then came back and placed her fore feet in my hand, took one of the babies in her mouth and wagged off. But soon she was back for another, and so on, until all were gone. In this I realized how forcible this great law of nature is, and how binding it is, especially in the mother.

As concerns the natural make up of mortality (spirit, soul and body), Adam is the head, and soul and body are his, being in subjection to him as his flesh and blood, by which connection he became "a living soul:" even so is Christ the head of the church, and the church is His body. Then, that which is natural is first, as Adam and his body again and again, and that which is spiritual last, as Christ and His bride (or body) throughout

all time. Herein, the spirit is renewed, and the soul resurrected by virtue of the regeneration, in which birth there is a new born babe who gradually conforms to the image of the heavenly as a development or "growth in grace." This, then, is a new creation, or a "new creature."

Here are the new heavens and new earth—the higher is renewed and the lower is resurrected in "the newness of life." The "living soul" as a mortal body, wherein the mind in conscience has the dictations of virtue unto condemnation, is the subject of regeneration and resurrection, and, by such translation, is brought into a perfect union with the desires of the mind, and that which remains, being contrary to us, is sin in the flesh, which is also to be destroyed as the last enemy in the form of death.

It is necessary that we look, for time as "through a glass darkly," which is, by interior light, to look into Satan's kingdom, and stand as a living witness to testify to its depravity, utter corruptions and vain glory. And when we have learned a sufficiency, we are unclothed for the ascension in spirit "unto God who gave it." The light of the body is blown out; then it falls asleep and is reconed as dead, knowing nothing, and is thus held under the law by which it fell, until such a kingdom has its end or downfall; then the heavenly kingdom is fully established in the triumphs of the same power by which the soul was reclaimed.

The Divine Quickening agrees in one salvation

only, which is in the "Law of the Spirit of Life." This government is asking for no tribute or contribution from the flesh wherein the devil is manifest. It must be remembered that God's kingdom is self-sustaining, consequently, He is asking the flesh for none of its voluntary aid, for He well knows it is only seeking self-honor and glory. No part is the creature's any farther than it is the subject of redemption; all else in the development of the spiritual is a process of weakening, benumbing and, in fact, paralyzing the natural human powers. "The flesh profiteth nothing; it is the spirit that quickeneth." Jno. 6 : 63. The fleshly appetite must be destroyed that our hunger and thirst for the pottage be allayed, and, to arrest this fully, a general process of weakening must take place throughout the digestive system.

The *Regeneration* and *Conformation* of the internal powers call for the degeneration, in a sense, and *Deformity* of the external powers, in which connection the apostle could say, "When I am weak, then am I strong".— II Cor. 12 : 10.

It may be said, and is, by the largest percent of the human family, that the soul, to begin with, is free, the initial act being the individual's i. e. a man may refuse to take food and starve, or he may take food and live. While the demand upon him by the law of nature is to eat, he is left free to do as he pleases and abide by the consequence, which is death, if indulged in far enough. And, as a parallel case, it is said the soul hungers and

thirsts for the bread and water of life; it may eat and live, or refuse and die. Thus, while the demand upon it by the law of God is to eat, it can do as it feels disposed — eat and live or refrain and die. As you see in each case the initial act is that of the individual.

In partaking of food the only voluntary act is to put it in the mouth and chew it, which is called “mastication.” After it passes the mouth the individual has no more to do with it; all is then done by “Reflex action.” So “mastication” is the initial act which builds up and maintains ordinary generation.

Now, we must observe that in each case there is a creature; the first a creation in the flesh, and the second a creation in Christ; and, in each case, there is no way to reach the thing to be born with the “Initial act.” These laws governing creation are only brought to bear for production; then, in that production there is the unfailing law, first of nature, “*Self-Preservation*,” and, in the new creature, the unfailing law of “*Godly-Preservation*.” Then, let it be answered, Which is the stronger and more likely to triumph, human resolution or the unfailing law of nature? Which would rule with a starving man, bread in his mouth and no more to do than chew it, or his *determination* not to eat it, when he knows its life on one side and death on the other? I think most people have eaten under such circumstances, and judge they will continue to do so, and it is

certain that a soul never refuses to eat, which God has made to hunger, when the bread is presented. The very thing many people consider food for the spiritual is only a feast for the natural, and would be starvation to the spiritual. While genuine food for the spiritual can but mean starvation to the natural, and when his physical powers have so nearly given away as not to desire to taste, much less to digest and assimilate, it may then be said, that which is contrary to nature has altogether taken place. He who was dead now eats the food of the living, and he who was alive the food of the dead, for said Paul, "I was alive without the law once: but when the commandments came, sin revived, and I died." —Rom. 7 : 9.

Thus, "The body is dead because of sin; but the spirit life because of righteousness." Man's eating the food of the dead does not constitute his fallibility or depravity. This is in his natural make-up, and he eats this food as naturally as the buzzard which picks the dead carcas, proving his degeneracy.

Now, we take the ground that there is, positively, no more demand upon one by the "Law of the Spirit of Life," prior to his second birth than there is by the law of nature prior to his first birth. As we have said, each is a creature; the first known as the old man and the second as the new man; the old *degenerate* by force of mortality, the new *regenerate* by virtue of immortality. The growth and general development with neither is

instantaneous, but gradual until the full statue is reached; nor is it by effort in either case. All laws that are brought to bear upon us are, unquestionably, framed beforehand. Whether it is an infant born and snatched from a mother's bosom, or a youth with much promise for the future, or an old man full of days, they all, as the flower of grass, fade and go to their "long home." The old man is cut off and has no knowledge of his stay; the young man sees no more prosperity before him and the infant finds nothing to court its stay, claims a body, and hastens away.

There is considerable anxiety among people to know what will be the changes in the final as to the body that is sown; whether an infant must remain an infant at the general resurrection or reach the full statue; and the old man and the young man, shall they remain as they were with respect to form and fashion, or, shall all have the same form and fashion? We have no way of explaining out on this. This much we know; these apparent gaps in nature impair nothing with God, for the man, proper (his spirit), is in God's image and is not placed on the side of growth, and, as the imparting of wisdom is from spirit to soul, we have no right to say that the stores of wisdom do not dwell as richly in the soul of the infant as the adult; each requires the same salvation, and, it seems, would have an equal knowledge of the same.

As concerns the body, we are taught that every

seed is to have it's own body. It is not admitted by every one that a creature so small and innocent as an infant would require so much display of God's power, if any, but such appear to overlook the fact that the very basis of the higher aspirations of life are wrapped up in flesh, and, however small the soul, it can but be a woeful picture, a sad reflection of a flashing from beyond, and what if it is but a flash and all is over? Then, so much the better — a spirit borne by angels home, and given as glorious a birth in being born again, as if years of untold misery and suffering had been experienced in this vain world, calling for tears of repentance and leanness of soul. "Now, this I say, brethren, flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. — I Cor. 15 : 50. "That which is born of the flesh *is flesh*" and must pass from the significance of blood life to that of spirit or spiritual life; we "sow not that body that shall be, but bear grain. — I Cor. 15 : 37. We, evidently, sow the organic body which is the result of blood life, but the blood or animal life will not come up in the glorified bodies, hence, they must be free from organic functions.

It occurs to us that what's known as the outward or visible body is the organic man to whom belongs the organs of communication with the outside world, while the lines of communication with the "inward man" run the other way, for He appears to transact no business with the outside world.

Our communication with the natural world must be organic, which brings us in touch with things that are temporal; all, taken together, make up temporal things which are seen and have no power of banishment, save by dissolution, while the *eternal has* been, and may be, present, yet holden from mortal vision, though there be flesh and bones. Such a body is not subject to dissolution, and we cannot see how it could be subject to circulation or respiration; these are not life but the Prerequisites for the continuance of natural life in the body.

But, shall these things be required for sustenance with other functions of life in the world to come? I tell you, Nay, by no means is the life to come sustained by underlying causes, as natural life is in this world. It wants no means, it needs no firmaments, it requires no sun to shine, nor temple, "for the Lord God Almighty and the Lamb are the temple of it." Rev. 21 : 22.

Means belong to, and should always be classed with, the energies of the outside world, which either ascend or descend in the scale by progress or decline, and this, naturally, calls for degrees one way or the other, individual rise or individual fall, governmental incline or governmental decline, paradise gained or paradise lost as some have it. And, strange to say, men and science swing on to this route for heaven or hell. In this manner of religion there are degrees. One may start out at "temperate" and run either way, the downward

scale to "zero," or the upward scale to "blood heat."

Let us consider the individual who throws open the throttle and turns on all the "force" in his mortal body, saying with great enthusiasm, "I'm off for heaven." His boiler can only stand "blood heat" which turns him in at "Reformation" which is the terminus of that line. Here he asks for a ticket farther on, which ticket is rendered in deception (as though the line went on), signed up by the devil, the Agent at "Blood heat" Station. Then, finding that he was deceived, and that he could go no farther in this way, he became greatly troubled and was persuaded in mind to return, but, said the devil, "It will hardly be creditable for you to do so, for there is no 'turn table' here, and if you get out, it must be on 'turn coat' and if you thus leave this line, you must needs have a dreary journey before you reach the other end where transferring is done. You will go to 'zero' and from there to the lowest parts of the earth." But, in spite of all, his train begins to move backward, and thus to gradually descend. He passes "temperate" and "zero," his engine cools off and greatly chills, and his train increases its downward speed every moment, carrying him through cold and sterile regions, while before him he observes that it is growing dark, and, as he beholds the increasing speed and hears the thundering of his train; the fearful cry rises within: "You are lost! You are lost!" As he sees the darkness is already intense,

his train reeling and dashing, he becomes alarmed and falling down upon his face, he begs piteously for sovereign mercy, expecting to be hurled to destruction every moment, when lo! a tunnel just ahead, into which he now dashes, and, in total darkness, becomes unconscious. Here are the "lowest parts of earth" where he remains as if dead, he knows not how long, but when aroused he leaps to his feet and cries out, "Oh! glorious land, Blessed change, Oh! my soul," for all is lit up with glittering light which "shines above the brightness of the sun."

This is the "Transfer" from the kingdom of darkness into the kingdom of light."

In this we have taught the lesson, that the rooting downward must take place first, and is essential to the springing upward or there can be no growth. This is a scientific proof of true and vital religion, and science should give the benefit of such instruction instead of the "Initial act" of self planting.

The devil may be considered Preeminent as "force" in the carnal mind, leading off along the lines of death the vitality of such a body, being drawn out along said lines for the establishing and maintaining lines of connection with future essentials. The lines passing out and downward lead into an experience, first to be reverted to, and so far as that character of life has gone in passing out, just so far does the mind in our experience trace those fine fibers to their extreme ends, and well

remembers the dark regions through which they were driven, and the poisonous forces with which they were compelled to come in contact, and which still penetrates to the body from the depths and circulate through it, calling for its maturity and consequent decay. The quickening herein arises out of, and holds its secret in the profundity of light, and cannot be farther explained.

Such as are saved from the wrath to come must encounter violent storms, and the corresponding severeness is indicated by the depths of the prior rooting downward; thus he becomes as the sturdy oak that stands alone, which, being stirred by many storms, sends its roots far out into the earth, upon which, storm after storm may beat, and still it stands as a gigantic and living monument of splendor and renown.

Though, while the low muttering thunder indicates, to us, the approach of a storm, and we have, to a great extent, learned that "Behind a frowning providence the Lord hides a smiling face," we still, cannot help trembling at awful agents of divine reproof.

What if this is the language and none other than the voice of God in nature, which is but faint in the loudest peals of thunder, or the bellowing of the most terrific volcanic explosion, or that of the roaring and shaking of many earthquakes, the thundering of which powers have wrought such an effect upon the natural religious world, causing that millions bow the knee and tears to gush from

eyes unseen to weep?

If there be virtue in these things sufficient for salvation, or, in other words, an alarming unto salvation, why not this suffice for the perishing millions, that they be turned from their wicked ways unto the true and living God. Such awakening is momentary, and when the cause is removed the effect is gone. There might be as much favoritism in it as was realized by the Centurion when he said, "Truly this was the Son of God." In such revolutions there is no salvation, but destruction.

True, the Lord speaks in nature by such agents, but in His own kingdom He speaks Himself in a "small still voice." These outer world demonstrations are in nature, and only affect nature, and all that is known of them is by the light which science has thrown upon them. Thus by certain laws they bring to light many natural truths, which, when proven by the unfailing law of the voicing of nature, takes nothing from, but rather adds to, the truth of the "Spiritual law of infallibility." But be not deceived; these things come by comprehension and not by revelation, unless you are disposed to call it "natural revelation."

Now, the things done in the "inner court" require no agents, combines or factions, nor is there but little ado about things. The seat of government is there, where the King himself has His abode.

Here, "He speaks and it is done, commands and it stands fast," and He says: "He shall take of

mine and shew it you." This is revelation, the correspondence of the spirit with the soul, by which wisdom dispatching is done in "The Kingdom of Heaven" which is to "break in pieces and destroy all other kingdoms." The fleshly, organic kingdom must decline, becoming weaker and weaker, and all earthly wisdom and human powers fail as the end of "temporal things."

All human minds cannot but be, naturally, religious. It makes no odds what they may say about it, such is the case; and, let certain commotions be brought to bear, threatening their overthrow, and it is more than likely to creep out under "a flag of truce," but "the Lord knoweth them that are His," and, we have no doubt, is as much pleased in this, the twentieth century, to withhold the mystery of Godliness from the wise and prudent, revealing it unto babes, as in the morning of the gospel era, when the Savior said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."— Mat. 11 25 : 26.

The wise and prudent could learn lessons from a twelve year old boy near two thousand years ago, as He stood in their midst asking, and answering questions to their great astonishment; and, today, He has a brotherhood among the poor and common people who are distinguished by many of the same features, being, as a rule, of humble

birth, for "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."—I Cor. 1 - 26 - 27.

Though said by natural religionists, "The average scientific man worships, at present, a more awful and, as it were, a greater deity, than the average Christian," we will reason on this question here just a little. We trust to the honor of Israel's God whose kingdom comes not with observation, but power. Science is only sufficient for the kingdom of this world, which is that of observation, and here there are underlying causes which produce effect, and by the performing of many experiments certain conclusions have been arrived at, discoveries made and laws determined, all of which have brought about many modern inventions tending to energize and enthuse the world of mankind.

Now, behind all this is "force," and here science halts and says we do not know what it is; we just know that all nature is full of this energy, and what we are after is to see what all it will do, and how.

There is a science that ventures the assertion that "force" is God everywhere in nature, which may be as complimentary to the Lord as Satan's remarks to mother Eve in the garden of Eden, when he said, "Ye shall not surely die: For God

doth know in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." — Gen. 3 : 4 - 5. God is not "force" in nature, nor "force" anywhere else, for He stands in the "virtue" of *power*, while "force" must be seen and reconed on the side of *powers* which belong to this world, and are classed with darkness, hence, Satanic.

Satan is set forth by inspiration in every instance as being a resident of nature, and is perfectly responsible for such institutions as "Naturalism," "Conditionalism," "Accidentalism," "Armenianism," and many other deceptive forms, as "Hypnotism," "Spiritualism," etc. We need not be afraid to recognize Satan in natural development, for he is there with his deception in every nook and corner. But, be not deceived; God is not mocked in these things, as though something had sprung up in the creation that He had not thought of or intended.

We venture the assertion that "force" is His, which He placed here in the creation for wise and beneficent purposes in the development of the world, which will end with the destruction of the world.

Our natural world is full of science, which as a "busy bee," is sucking from every puddle and pool, plant and flower, very palatable and tasty "Nectar" for nature, placing it in cells systematically and uniformly arranged, and presumes to be, in most cases, upon wings. It must be remembered

that it can make no higher deposit than its own animal nature or kingdom, which is the highest known to observation. The scientific mind flies away to fertile fields of nature to examine strata, plant and animal, from which sweet influence arises, giving conception for thought, where, by certain laws of nature, it is moulded after the image of such conception in thought, and given birth as "a child of science," whose incarnation is in human nature, and brought into existence by "force" of comprehension.

True, such contributions are made for the highest kingdom on earth, and lord of that kingdom (man). Even as the bee which works so faithfully for self interest, having no knowledge that it is contributing to a more powerful being, so does true science, in attempting to bring out the mysteries of nature, as naturally conform in seeing these laws come to light to the dictations made in wisdom by the "I wisdom dwell with prudence and find out knowledge of witty inventions." —Prov. 8 - 12-

But, as we have already said, science should never presume to be religious in the true sense of religion, and is only thus capable of rendering natural influence, paralleling thereby the established law of the "Spiritual Kingdom of Christ."

We are taught from the *word* "To know God is life eternal," but how do we know Him by analysis? By no means, for God's infinity can never be thus sought out; He is too high for finite explo-

rations. So long as we are connected with mortality, we are not capable of any immortal survey and in no wise can enter the regions of light where He dwells, "Whom no man hath seen or can see."

We are glad to have the work of science in our midst, and should be thankful for the light it throws upon the natural world, and the speedy development which has followed as a natural consequence in this, our prosperous and free country. But we will impress the fact again that there is not, nor can be, any vital union between these two bodies, one being a natural body and the other a spiritual, and all that we can look for in the natural is a typical substance, or parallels in substances.

This is what science is dealing with as corrupted nature, watching that period between life and death, where sin made possible a law which affects the whole of the natural world, putting into action generative "force" for perpetual generations, the law of which, in humanity, is "sin and death"—sin, because of conscience or rationality forbidding, and by such a course, necessarily, death in all flesh. Here the "Law of sin and death" has its full force upon all "terrestrial bodies," while the heavens, by the "Law of the Spirit of Life," brings forth a new creation free from the curse found in the first as soul.

In this, we have the "celestial bodies" passing out of the domains of comprehensive thought and

natural laws into that which is eternal, and in no-wise reconed with things that are temporal.

The analogy may be about as follows:

The law of carnal commandments or ordinances ends with human effort or fleshly failure, reviving sin and crucifying the body, which is a body of death. "The body is dead then because of sin, but the spirit is life because of righteousness." "The resurrection and life" is in the spirit. Then, what do we see but the second man walking in the midst of all this, "a quickening spirit" having the "Law of the Spirit of Life written on the fleshy tables of the heart."

Finding fault of the first or old covenant, He sets up the new, and not only a new law but the new man to keep it. The old conditional system embraces the old man as a failure, and is actually in him unto condemnation, while the new covenant of grace according to the sovereign ruling in the elect, insures the keeping of the law to a jot and tittle.

Whereas, He does away with the old law covenant, He also does away with the old man whose faith and trust was in the law, and when He brings in the new man, He brings the law virtually in him, which is unto justification by faith in Christ, where there has never been the first instance of failure, nor ever will be.

These shadows assure us of a substance which has cast them that we may be settled and grounded in "the faith once delivered to the saints," thus

expecting until "faith is turned into sight and hope into possession."

In this, "The law has been our schoolmaster to bring us to Christ," for it is "spiritual and good," a reflection of the sun upon the moon which shines upon the earth at evening time prior to the rising of the sun.

Now, we are presenting the sun as a metaphor on the side of spiritual life which is a quickening force in nature, and is a type or figure of "The Sun of righteousness," and the moon we have brought up as a metaphor on the "living soul" side. Each, as a greater and lesser light, has great functions in nature. The sun testifies in many ways of the Great Spiritual, as a body celestial acting upon a body terrestrial, calling into action every function of the natural world which must be dormant without it. He is none other than the master-force in nature, ruling, opposing and revealing. His ruling by day opposes darkness and insures light, revealing with it at the same time many of its obstacles. When he sends his light causing heat and moisture to hover about the chilled and frozen little plant, causing it to peer above the earth, he also finds the insect in its winter quarters, apparently dead, and warms it into life, and soon it betakes itself to the defenseless little plant whose strength and vitality is soon decreasing, which is noticed by the wide awake gardener who comes to its relief. Such things bring about stimulation.

It does not differ how the matter might work

for the insect or plant either, if the lesson stopped here, but we carry it to a higher plane. It is just as lawful according to nature for the insect to eat the plant as it is for the plant to grow. In this we learn that, "All things work together for good to them that love God and are the called according to His purpose."

Man, who is naturally the lord of creation in his assignment, learns to be up and doing, caring for the things over which he has been made ruler, otherwise learning obedience by the things which he suffers.

But it must be remembered that he cannot, however industrious, remove all the obstacles in nature; enough remains for him to realize his weakness. Sometimes it is very hard for us to understand, but, whether famine or pestilence, sickness or health, at war or at peace, in prosperity or adversity, "all works together for good." Famine may take place throughout the world so that a mother would slay and eat her infant; pestilence may be visited upon the nations until men blaspheme the worthy name of God; sickness come and remain long in our home at last ending in death carrying from us loved ones; war also sweep over the land, and devastation and ruin prevail; wives mourn for husbands, fathers mothers for sons; children to cry for bread; and, in a word, a once exalted and vain glorious kingdom fallen; all is meant for good and so works. Speak, O ye heavens and earth, give ear! "When the earth

mourns, doth not the heavens rejoice?" When "every valley is exalted and every mountain brought low," doth not the knee bow and the tongue confess to the glory of the heavens, and bless God the eternal Father of our Lord and Savior Jesus Christ, by whom He made all things that were made, and in whom He is well pleased, accepting His reign and mediatorial work, in whom He works all things after the council of His own will?

Though it repent the Lord and grieve Him at His heart because of the creation of man, the council must stand, and God the Father's will be done. When the abyss of iniquity was opened up, our first parents fell, and soon the blood of righteous Able was shed; here its upheaval began for the selling of Joseph, casting Daniel into the den of lions, the Hebrew children into the fiery furnace, the crucifixion of Jesus of Nazareth and the general persecution of the church of God.

Then what might we say; envy what doest thou; deliverest thou these? Yea more; all Israel shall know its cruelty, and shall suffer from it. The sun must not shine or envy springs out of darkness in defiance and goes forth as a destroyer. Vigilance in true love can spring up nowhere but jealousy and envy are upon it. No true miracle has ever been wrought but envy has chased it, and, in a word, all that outstrips nature calls out this hideous monster to bruise the heel of the seed of the woman. (Gen. 3 - 15).

Herein, we have "the lesser light" under consideration as the predetermined body of Christ, "the seed of the woman," thus "made of a woman, made under the law to redeem them that were under the law." Gal. 4: 4 - 5.

As a man, His days were spent in suffering by "force" of the law of nature bringing this "enmity" to bear upon His mortal body, which was lain down, when the fullness of the time had come, the offering for sin, and was accepted in God, the Father, by virtue of the greater light which was manifest in Him, living a sinless life.

When the "greater light" was manifested in the heavens, the "lesser" was also, and when the "tree of life" was placed in the *garden* the "tree of the knowledge of good and evil" was also found there, nor could the *tree* of the knowledge of good and evil have existed without the tree of life in the midst. They, (Adam and Eve) could eat of the *fruit* of the *trees* but the fruit of the *tree* which is in the midst of the garden they must not eat, neither touch it lest they die. Each tree was in the midst of the garden, and wherever we to day find the *tree* of the knowledge of good and evil, we necessarily find the *tree* of life in the midst imparting such understanding by the spirit of conscience.

Here again we are reminded that it is in Him we live, move and have our being, having been made of one blood. (Acts 17 - 26 - 28).

The moon would never have shown as a lesser

light had it not been for the greater, to which it is indebted for all the light it possesses. All is reverting back to the first cause. The first man Adam is not possible without the "last man Adam a quickening spirit," for he was, and is, by virtue of this *creative* power to all generations, while the church is by virtue of His *quickenings* power to all generations "a creation in Him unto good works, which God hath before ordained that we should walk in them." Eph. 2 : 10. Here, "A wonder was seen in heaven: a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars."— Rev. 12 : 1. The good works do not appear save in the clothing of the sun, and the works of the law do not cease except the moon be put under her feet, and thus the church stands as a woman in the beauty of the sun, made to glow above that of the brightness of the sun and crowned with the labors of the twelve apostles of the Lamb, which is the foundation of the church, "Christ Himself being the chief corner stone."

It is certainly as much impossible for that which is born of God to sin as it is for flesh to keep from sinning. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God," (I Jno. 3:9) while on the other hand, "In my flesh there dwells no good thing," "So then with the mind I myself serve the law of God; but with my flesh the law of sin." (Paul) Rom. 7 : 25.

We have known wrecks made of what might otherwise have been a good sermon, in attempting to bridge across here with unreasonable persuasions, seemingly forgetful of the fact that flesh is still flesh, for "that which is born of flesh is flesh," entering into the first covenant for its legal ascensions, while the experience of every child of God when under conviction proves clearly that there are no degrees of righteousness to be attained by the flesh, which should silence forever the idea of progressive human effort, that is, fleshly cooperation.

Now, if we could only keep in trace with our experience, we have the gospel idea of salvation, teaching us that "the flesh profiteth nothing." Then, that which is born of the spirit enters into the second covenant as an everlasting surety for "a better testament," denouncing the flesh as "a body of death," and when it is brought up for active service in the church, it proves offensive, and ever and anon will weaken and cause sickness rather than health and prosperity.

Satan would, if he could, hold us under the idea of self-sustainment in every respect, and is certainly no less active now in setting up resolutions in the *flesh* of a Christian than he formerly was in the same soul. It is no strange thing to hear a child of God testify to making those resolutions, but it would be a cold time indeed for his reception if such relation conveyed the idea that he had kept those resolutions, still the same body

would countenance and give a hearing to a preacher who enthusiastically hacks on the old scare of doing better and getting better. In this we should see the leopard change his spots and the Ethiopian change his skin that those who are accustomed to do evil may turn and do good. (Jer.)

What manner of institution will we set up in the flesh that we may expel Satan from its domains and thereby conform to human resolution? If the means doctrine be true, immortality is attainable by human effort, for if we can attain one degree we can ten-thousand or all that may be required for perfection; but we can not attain one degree any more than the dead can move a muscle. We are no more active to perform the **ORDAINED WORK** of God in the body while yet alive than if corporally dead.

It is true that immortality may fully reign in a body without death, as Enoch whom God took and was not, and Elijah whom God also translated. These men were not to see death, being endowed with faith to such an extent that the "Law of the Spirit of Life" was brought to fully reign in their mortal bodies, at which time mortality was swallowed up of life, bringing such into the sacred relation of the being of God, hence, in His presence. This is momentary, "in a moment, in the twinkling of an eye;" then such are no longer to remain bound by the "law of gravitation" found in substances. This law equally affects the dead that are in the graves, and reaches the identity of each, who shall come forth at the sound of the last

trump.

Surely, great possibilities are with God who works by virtue of such a law that mystifies and astonishes the world of mankind who know not, neither *can* understand, how that "If a man die, he shall live again." (Job.) Marvel not, for God works out of the sight of men.

It is by the "Spirit of Life" that men *are*, and shall be again, the law of which is freedom from death. In departure the body is *not*, because of death, but the spirit *is*, by virtue of life, and remains among the things that are eternal, having returned to God who gave it; then the case admits of no farther investigation. Outline it by imagination as we may, all is uncertain. Having no proof, there is no law by which we may line out the general character of a spirit disembodied. Whether a universal sameness in the return, or individual in a sacred personage, we can not know. These things remain for the great exit of life at which time we enter in through the land of darkness where the reckoning of time ceases with us forever, and better by far is that day, as it is written, than the day of our birth.

An infant born to an unknown fate inspires the mother's heart with hope for its future eminence when she can see him prominent. Soon the energies of the busy world lay hold on him and he gradually rises in the scale of fame until he sways the scepter of great influence over the masses as a mighty warrior or a learned statesman. The mother feels proud

of such a son as she hears many speaking to his praise, and thanks God for such a gift, who, probably now, has risen to the head of the nation. She now reflects and sees in her meditations the way along which he has come, and loves the more the sons of poverty.

But alas! The mother lives to hear the sad news: "Thy son has fallen and is *not*: his foes were about him and sought his life."

Now the question arises in her heart:

Does he live beyond? If so, all is well; if not what fame had my son?

But may it be with all the sons of fame who may thus fall as it was with our martyred chief, WM. MCKINLEY, who was favored to say in his last hours: "It's God's way; His will be done."

Here we would sing:

Jesus my all to heaven is gone,
He whom the world in frowns disown;
Elect and precious God's own Son
Whose beauty makes us long for home.

CHORUS:

I long home, I long for home,
I long for home where death's not known,
Where death's not known, where death's not
known,
I long for home where death's not known.

The world in wisdom knew Him not,
Therefore, condemned and cast Him out:
Thus envy doth his work perform,
And make poor pilgrims long for home.

CHORUS.

They hated me, so will they you;
What words of life to Zion's crew
Whom all the sons of earth disown,
But glorious thought, there's room at home.

CHORUS.

We've now sang long of that bless'd land,
And long to come to Emanuel's ground;
But oh! Death's gate, how strong! how strong!
The way we pass to enter home.

CHORUS.

But Jesus lives; He lives again,
At God's right hand He lives to reign;
Then follow, we must, to the tomb,
Till the last trumpet sounds "Come home."

J. D. C.

CHAPTER VIII.

THE OCCUPANTS OF THIS TEMPLE.

Now, in looking after man as resident, wherein we have considered him from natural as well as spiritual relation, we will endeavor to take up his growth as in favor with God, that is, by measure of the gift of the spirit, which grant is the merit of his acceptance. All of the favored have not the same of this, but as corresponds with their several ability; the distribution of the goods is accordingly. We have no right to suppose that the man who was delivered one talent could have well handled two, having handled one so badly, neither the one who was given two, five, for we think the Lord must have known the ability of those servants, and so used them.

The spirit that is in one heir unto Divine favoritism is in all such unto justification by faith, coming in the spirit and power of Christ according to measure of the gift from the Father who gave not the spirit by measure unto Christ, but was himself manifest as the Godhead bodily in Him. This is

no less true concerning His children in a measure for His spirit is in them and His abode is with them, and in Him they live, move and have their being.

Man, evidently, is a two-fold character as born from below, even in his natural state, who answers to the beginning of his days by the coming together of two whose lives are incarnated and perpetuated in him upon the earth as soul and spirit. Since the beginning of the days of man, it has required this for his existence, being traceable to Adam a living soul, and Eve, his wife, who is the mother of all living, and must be reconed jointly as the son and handmaid of God.

In this sense they have continued their residence in the world, constituting every nation, kindred, tongue and people under heaven. These, being of one blood, are equal, notwithstanding the difference in appearance. They have the same parentage, entering and passing away upon the same principle. Here is where wisdom comes down from above, whose "delights are in the habitable parts of His earth among the sons of men." This is where the world in wisdom first began, and light in darkness its work concealed that darkness might mould the mortal inclination by "force" of earthly conception, while light brings forth the heavenly aspirations by "virtue" of Con-formation which must displace darkness, making Non-entity of creation by such heavenly visitation.

The souls of all go down alike in ordinary gen-

eration by the "Law of sin and death." This occupies in darkness and all souls who come up do so in regeneration by virtue of the "Law of the Spirit of Life in Christ Jesus," which makes such free from the law of sin and death, causing that they occupy in light, being "the children of day." We are always looking (or should be) at the feminine or soul side of the question when considering the church, remembering that she is but one, the subject of redemption regenerated and housed in the resurrection, thus embraced in a complete salvation wherein flesh and bones are also made spiritual by the spirit of holiness which raised up Jesus again from the dead and caught Him away, hence to appear in glory the first begotten from the dead, an absolute surety for all the dead who die in Him. The highness of these things is before us, the secret of which is with the Lord whose delight it is to withhold such from the children of men whose great desire is to look into the mystery of godliness and make known the secret of the Lord.

In this we have the high and joyous expression of the Master who said: "I thank thee, O! Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for it seemeth good in thy sight." Mat. 11: 22.

Thus it is that no manner of heavenly intelligence or things of Divine origin has ever reached the habitation of the children of men save by revelation; and those thus wrought upon are far

from expressing themselves freely, for there seems to be something forbidding going on testifying.

Though you have slain a lion or a bear, why alarm the community with the feat? Is there anything too hard for the Lord? and has any strange thing happened? Though we observe that a proper child is born, faith says, "Hide it away," and emotions sweetened by such influence will ever and anon pervade the form and stir the depths of a sacred soul, and a tear will find its way down a careworn cheek. These come in remembrance of former days, but who has learned its secret?

No voice has been heard save a "small still voice" gone forth, heard from within and believed in as from from heaven, and never forgotten or disowned. Those visited by such salutation feel to bow humbly to heaven's decree, nor do they murmur though a sword pierce their soul. Being strengthened by faith in proportion to the trials they are called to endure, they press onward as those who come up through great tribulations, and whose fellowship is thus with the sufferings of Christ, for in that life there must be a broken spirit, the sighings of which may reverberate in musical strains from the soul, singing:

"When will my sorrows have an end,
When will my suffering cease."

There is no doubt but that Divine favoritism rests here, for if we suffer not with Him, how shall we be glorified with him? He, as the head, suffered, being "a man of sorrows and acquainted

with grief,"

"And if we, His brethren, are then born of seed Divine;
Be this our lot and inheritance for heavenly frame of mind."

The sickness due to the body was borne by the head, but shall the head suffer without the body? Shall not this suffering penetrate to the least and last member of the body, where in they answer to an "afflicted and poor people whose trust is in the name of the Lord," by virtue of which fact they "glory in tribulations?"

Not all who profess His name know what it is to be a soldier of the cross and to endure the privations and hardships of a Christian soldier, and may they be favored, when called to receive their discharge, to say with Paul, "I have fought a good fight I have kept the faith." Paul signified by this his willingness to impress the doctrine which he had preached upon the church before his departure, knowing of a truth that there was no other gospel save that he had preached and suffered shame by reason of, but it was for the name of Christ, therefore, he looked for the recompense of reward, that being unclothed he might be clothed upon. In this Jesus spoke of the temple of *His* body, the raising up of which in three days signified His putting it off in death and His putting it on again in His resurrection from the dead; no doubt Jesus a truly possessed spirit, soul and body as His brethren, (St. John 12-27,) for such is the fruit of the womb. Soul and body constitute a living soul, the work of the womb, which thing

independent of an *earthly* father gave us the Savior, Jesus Christ whose spirit was by virtue of the Holy Ghost, the Godhead principle and the person and express image of God the Father, the like of which had never been before, nor shall ever be again.

Now, there be those who have followed Christ in the regeneration who are also, sons of God by virtue of the same power, and, by the manifestation of the spirit of God, must be born from above, by reason of which life they cry "Abba, Father." In this there has been a washing of regeneration and renewing of the Holy Ghost, that is, there must be a conception of the same spirit, by the same Father. The Lord must come to His temple father life of Father life, wherein conscience is made far more susceptible to sin. The inquiry concerning ones condition always addresses itself first to conscience who has received the law and is the stronger vessel, but, figuratively speaking, the soul has received the law also in the spirit (or conscience), hence the condemnation falls upon the soul which must be washed, and upon the spirit which must be renewed.

Their identity first as occupants is with the earthly, the Adamic spirit occupying as head and the Adamic soul occupying as body, the "Law of sin and death" demanding their rejection from the side of Satanic persuasion and the "Law of the Spirit of Life" their acceptance from the side of Christ's obedience and intercession.

Now the "Law of sin and death" must have its "force" from a *Terrestrial connection*, but can never survive the resurrection and be established in a *Celestial connection*. Satan has no ascendancy over the work of redemption, and can never come into the life of the redeemed, nor ascend to where they go when they quit the fields where his poisonous breath is breathed.

The family of the Lord is one, even as the spirit is one, and the image as of God the Father of our Lord and Saviour Jesus Christ. Like comes to its like, or begets its likeness, hence, spirit to spirit, the Lord for the body and the body for the Lord, the soul for the Christ and Christ for the soul. This is a spiritual consideration calling for a heavenly con-formation, bringing forth a spiritual embodiment wherein they are neither *male* nor *fe-male*, but all *one in Christ*.

In this there is nothing organic as corporeal; such matter must be natural and subject to the curse, belonging to the world and passing away with the fashion and trust of the world. If there is a spiritual body (which there is), it must be the opposite from a natural body, and if there is a spiritual world for such bodies (which there is), it must be the opposite from our natural world, and certainly admits of nothing corporeal. When we give up the ghost, we give up that which is eternal and not seen, whether in the body or out of the body, still the body remains as a thing temporal and is such, whether occupied by the

spirit or numbered with the dead.

Now, the temple of the body is either the residence of one or two; which is it?

As we have often stated there is a soul, and a spirit also, manifest in a body, and these three are one so far as our individual make up is concerned, but distinct, component parts which are capable of being separated as we read: "The word of God is quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4-12.

Paul speaks again of "spirit, soul and body," (Thess. 5-23.)

Now we will ask, Does a ghost carry with it more than one image? and is an image natural or spiritual? We will quote: "As ye have borne the image of the earthly, ye shall also bear the image of the heavenly." From this expression we gather that we in some sense bear both and may be under the influence of either, but not both at the same time. The image or mind is greatly reflected in the countenance; so a dull, uncomely visage cannot be that of the heavenly, but the same face is made to glow at intervals with a healthful countenance which bespeaks the truth of a heavenly image. The spirit is mind to which the soul is subject. The good spirit comes down to illuminate the mind with revelation and feed the soul with holy ecstasy, while the evil spirit comes up

to becloud the mind with doubts and fears and to entangle the soul with temptation.

Spirit and soul dwell together as a mingling of *two lives*. Soul takes the form of body, and spirit the form of head, and we only have here an outward demonstration of the truthfulness of an inward reality.

Now, as we attempt to approach to the inner court and address ourselves to the body of that court, we must speak to the soul as mother-life which is the same which has flowed incessantly to all generations, which is the seed requisite for a body, and every seed is to have its own body; here father-life steps in as pre-eminent in nature, having equally flowed for each demand for conception, and is associated as our natural head. These *two* in this sense are *one*, but apart and separate as we see them. They are, individually, *two*.

Now, in the calling forth such as have fallen asleep as individual, every seed, as father and mother, is asking for its body, which must be a natural body, unless the seed ceased to be natural prior to death, and if so, then the body must be spiritual. Then, shall we behold that the ghost descends and is gathered again unto its body, or shall we see the whole earth, as a womb pregnant with *life*, with one mighty convulsion give up her dead, at the last trumpet's sound?

To say that the soul never leaves the body, but sleeps in the dust, is not likely. Though believed by some of the saints, we find no scripture to

justify such a claim. To say that the soul is the light of the body and is blown out in death, we think would hardly be a proper conclusion. To arrive at a solution to such a problem, is not possible, though it may be a truth worthy of consideration that the conscious existence of the soul after death, may be recognized in a body separate from the temple which passes quietly out and joins the cherubic choir chanting anthems of eternal praise in its far away home. But there is something here we feel to touch lightly, though very consoling to believe all that's vital is there.

The secret of such things is with the Lord and we cannot tell, still we offer it as our judgment that soul and spirit bear the relation to each other of husband and wife. She is of him and subject to him, and he loves her as his own soul, which would say it's not good for the spirit to be alone.

The true church is a virgin married to the Lord not in nature farther than the type holds good.

That which is natural was first as a type of that which is spiritual, in which man is the lord of his house and head of his family, even so is Christ Lord of His Kingdom and head of the church. The first calls for bone of bone and flesh of flesh, in which relation a man shall leave his father and mother and cleave to his wife, and they twain shall be one flesh, while the second (which union is eternal) calls for spirit of spirit and soul of souls, in which connection there are more members, but one body—the mystical, divine, unchangeable and

eternal body of Christ whose soul was not left in hell, neither doth His holy one see corruption. The first union is temporal and corporeal, instituted by the Lord under a fleshly covenant or agreement for the legitimate propagation of the human-family, strongly figurative of a higher marriage and a higher government unto a "chosen generation and a holy nation."

All we see in the fleshly union is a dwarfed image of a higher reality, as we look on the corruptible, admiring, desiring and lusting until the enticement of corresponding gracefulness and beauty has led captive a manly principle that may be swallowed up in deception to rise no more. And on the other hand a true woman may suffer from the grim countenance of an intruder who has avowed faithfulness to her in the marriage bond, turns from her, thus blighting the hope of innocence, and leaving her to bemoan herself for lost honors and wrecked hopes.

It is here that the world mixes and mingles in exhaustless passion, waxing worse and worse until the armies of heaven are marched out, dealing the terrible blow of God's judgment upon a wicked nation, overthrowing their cities and wrecking fortunes until a proud and rebellious nation has fully suffered the vengeance of the true and living God. Countless deceptions are practiced in the flesh under this head, and men and women who would ask for the respect of society and the fellowship of the *church*, can but reveal the secret, ere

long, that all is done in hypocrisy.

So, blessed is she and blessed is he whose union is in the Lord, and not only one flesh but one spirit holy with grace in the heart and love unfeigned, he beholding a wife as a virgin known unto God, and she a husband who is faithful and true, speaking words of comfort and peace to his house, "bringing up his children in the nurture and admonition of the Lord" (Eph. 6-4,) that they may raise up and call them blessed in days to come. This is the true type and the marriage which is in the Lord.

It now may become necessary to inquire according to the *law* of our Creator, or being in nature, if Satan may institute marriage on the other hand and run an independent business apart from God's decree which He has never had anything to do with, Satan being father of his own children who are another seed distinct and separate from the family of the Lord? Satan in some sense is father, being accredited with having children by our Lord, but we must be careful not to draw a line here dividing the progeny of Adam into two families, one for *election* and the other for *rejection*, for God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts. 17-26. So far as natural birth is concerned there is no difference—all souls are God's by creation—"For it is in Him we live, move and have our being." Acts.

17-28.

But we must give Satan room somewhere, for there is no dodging him or leaving him out of every birth; he's there exercising his right—in executing the law of our creation, or mortal destiny. His residence is in *flesh* where he shyly watches the soul and draws it out by his cunning subtilty for conception, and the leading to such conception is sweetened by this ideal influence in nature, and the soul, as a weaker vessel, falls victim to the “force” of such magnetism which in return transmits death to her reception. He is the destroyer everywhere whose province is *flesh* and *blood*, which birth disqualifies for heaven, making possible by its constitution Satan's tortures and the consequent “pains of hell,” the ruling principle in the flesh forbidding the perfect law of action in conscience.

Now, in our judgment this rebellious principle in nature is a *child* of the *flesh*, or after the flesh, hence a *child* of the *devil*.

For instance, Paul said to one: “Oh, full of all subtilty and all mischief, thou *child* of the *devil*, thou enemy of all righteousness wilt thou not cease to pervert the right ways of the Lord?” Acts. 13-10. And again he speaks, that in his own flesh there dwelt no good thing, and that with his flesh *He* served the law of sin which was in his members. (Rom. 7-23;) and *Jesus* said unto *Peter*: “Get thee behind Me *Satan*: thou art an offense unto Me.” Matt. 16-22.

"Now, the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like: of the which I tell you before, as I have also told you in time passed, that they which do such things shall not inherit the kingdom of God." Gal. 5 - 21. Paul farther says, "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5-24.

We may gather by all this that *Satan claims the child of the flesh as his heir*, who inherits its father's characteristics, and works all the while under the direction mapped out by the devil, which is along the lines of degeneration and ruin. These lines along which all flesh travels, run downward to the depths, being acted upon by all that is corruptible, returning to its place from whence it came. Its existence has expressed all that is dark, painful, dismal and dreary, everywhere abounding, but circulating in a body as a center whose animal nature brings to bear every plague known to the regions of creation for every woe and all woe that the Christian has to endure while on his pilgrimage.

Then why cry out against Lucifer, son of the morning? Is he not fallen from heaven? Is he not cut down to the ground which did weaken the nation? who said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of

God: I will sit also upon the mount of the congregation, in the sides of the north, I will ascend above the heights of the clouds; I will be like the Most High; yet thou shalt be brought down to hell to the sides of the pit." Isa. 14: 13-14-15. Is it not to the glory of God that "where iniquity doth abound *grace* doth much more abound," counter-acting, to just such an extent as God would have, all temptation determined to the child of God while tabernacling as occupants of clay?

Now, degeneration must stop at death, for the cause which sets it up fails and such a law ceases to be with the fall of that kingdom, and thus regeneration and resurrection sets in where degeneration and dissolution comes to an end, setting up a kingdom which shall never fail, and whose law is a perfect rule of action brought to bear in our being by virtue of *regeneration* by which we have a new creation which is in Christ-Jesus unto good works" a celestial body distinct and separate from the influence of terrestrial action.

In this we have a body *Terrestrial* and a body *Celestial*, but the glory of these bodies differ widely, each having a different ruler, the first glorying in that form of government which is earthly, sensual and devilish, whose subjects seek every advantage for an attack upon the soul, remaining about us as that dark glass which cannot be seen through clearly. This form of government passes away under the "Law of sin and death," remaining not by "force" of nature, while

within we have the second glorying in that form of government which is heavenly and divine, whose subjects are perfected in holiness having no dealings whatever with their neighbors, the children of the flesh, knowing that there is no confidence to put in the flesh. These children have an immortal reign and immortal destiny whose government passes not away, but remains by virtue of the "Law of the spirit of Life." Then, insomuch as the government remain, the kingdom stands, for when a government becomes deficient that kingdom must fall.

Now the time is ripening, and must come, when that which has been made invisible by "force" of nature must, and will be, made visible by virtue of the power of the resurrection in the spirit of an endless life. Then shall that unto which end all things were created be realized in the exactness of the visage of that which is spiritual. Herein we understand the dead must come forth where ever they may be; the sea is to deliver up its dead in it; and death and hell are to deliver up the dead that are in them.

We understand that *hell* is *low* where God's children are led captive, the *pains* of *hell* and the *belly* of *hell* are lower where they learn obedience, and *eternal hell* is *lowest* where they can never go. On the other hand *heaven* is *high*, out of which Satan was cast; the *heaven* of *heavens* is *higher*, where Christ intercedes; and the *eternal heavens* are *highest*, where God the Father dwells who is the head of all

things, and towards which habitation all the redeemed from the earth are tending. While in this world they are having their tribulations, He looks upon them "and pities their case even as a father pitieth his children, remembering that they are dust."

The lines of regeneration are not run out by man, but by the finger and hand of God, each time coming and remaining for the faith of God's Elect, "For ye are dead, and your life is hid with Christ in God; when Christ who is our life shall appear, then shall ye also appear with Him in glory." Col 3: 3-4.

"Now faith is the substance of things hoped for, the evidence of thing not seen." Heb. 11: 1. Then we live by hope and walk by faith, until faith is turned into sight and hope into possession; these things are transferred to us in a figure as of the world a pattern while we are in the world.

A *son* thus begotten must be *dead* to the *vision* of his *Father* prior to such *manifestations*, not being *connected* with that *life*, still the *life* was equally *hid* in that *father* for the *existence* of such a *son* which is brought to bear upon the *fruit* of the *womb* as a *reality*. The faith that was in that life for the existence of a son made possible such a wonderful and fearful creation.

Herein "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things

which do appear." Heb. 11: 3. It must be by faith that all things exist and consist. The great possibility of all we are, or ever can expect to be, is surely wrapped up here, and may be traced to the beginning of all things "when the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." Gen. 1: 2.

And now that the continuous being of man, and all things made possible by him, has come up before us wherein we see the understanding given him for the development of the world in wisdom, shall we say that God has no purpose in the powers of the world? (Notwithstanding that such wisdom is foolishness with God).

I say, Nay, we have no authority whatever for doing so, it being inconsistent with the faith of a people claiming to believe in the sovereign government of God. If we would look at matters right, faith is never asking for combines of human effort to stop certain things which are prevalent and in progress in *nature*, for nature must show itself, and behave its self, uncomely. This is its tendency, and its *law* and *moral reform* can institute no law so strong as to counteract its action; if so, Satan is divided against himself and his kingdom may fall by virtue—no I will not say *virtue*, but "*force*" of moral reform, for "The Kingdom of Heaven" alone stands by "*virtue*" and is never found asking for a confederation with reformists. It is here that Primitive Baptists, ac-

according to their creed, should be found insisting among themselves that the established *law* of their church is *perfect obedience* thorough Christ.

Sometimes it appears that we become over much anxious, and begin to have zeal that is not according to knowledge, acting as if we would brighten the elements of an earthly sky, causing that the spirit of men cease to be *evil* by removing the evil. Some of us are guilty of trying to do such things, and I know not whether to better the condition of humanity in sincerity or to add a feather to their own cap.

God has never assigned His people a task to try and better humanity and thus seek the applause of men, but holds such things in reserve unto Himself, wherein "He seeks such to worship Him as do worship in spirit and truth."

As we have stated, "ye are dead and your life is hid with Christ in God," and all the righteousness which can possibly appear in us must be by divine favoritism. In this we are favored to be called the sons of God, believing by faith that the time will come when it must be clearly manifest that we are the sons of God, and if sons, then heirs of God, and joint heirs with our Lord, Jesus Christ.

Concerning this family, there must be much thought as many strange and peculiar customs prevail among them. They do not see as the world sees, nor believe as the world believes, being not of the world, they have no fellowship for the

ways of the world, the ways of the world being contrary to them and their ways being contrary to the world.

All is Satanic that is of the world, and the transformings of Satan often strangely imitate that which is enduring; but let us watch and see. There is a a deceiver, and such a thing as being deceived thereby and trapped for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. In the absence of Christ we are no more able to withstand the devil and resist death than if we had never known Him. Hence, when we fail to be kept by Him, we become to be faithless, careless, cold and lifeless, spiritually inactive or dead. We cannot tell why God allows this any more than we can tell why He allows Satan his dominion. Such things are traced out along the lines of everlasting punishment, wherein "The heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men."

God's judgments are unsearchable and His ways passed finding out, "who brought forth from the depths, as well as the heights, and who is in the depths as well as the heights, doing His pleasure in the armies of heaven and among the inhabitants of the earth."

We should observe, as we go along, that the letter of the new testament is as much a law to our flesh as the letter of the old testament was to

the flesh of national Israel, in the which we fall as far short in the last instance as they did in the first, and for no other reason than that of the first, that the excellency thereof might be of the Lord by which requisition unto holiness our shortage is marked as daily failure to comply with the law of a perfect rule, yielding our fleshly members instruments of unrighteousness.

Now, there would be no failure or condemnation (which pertains to the flesh) had the outward or old man a corresponding relation with the inward or new man, but, seeing and knowing that no such relation has ever been known to exist, even in the most eminent of the Saints, we do not feel to offer any encouragment to the already highly prized and much applauded *means doctrine*, having such terms as *limited predestination*, followed by *conditional time salvation* &c.

We have all found "another law in our members warring against the law of our minds, and bringing us into captivity to the law of sin which is in our members." Rom. 7: 23. And again, we have all found that "we delight in the law of God after the inward man" which is the only Christian service going on to the glory of God, exemplifying His wisdom, perfection and power, and our hatred to the law of sin which still remains in our members is one of our strongest evidences of a charge, and our vehement desire to rid ourselves of such a law brings up our fellowship for Paul who had

asked the third time for its removal, and we have asked again and again for the same, that the race might be run more agreeably, but still it remains a purging and offensive body of death, heaving up corruptions and imperfections of every nature, presenting it as evil to the pure mind, which forms of temptation comes up through the flesh, the medium of all temptation.

This worries and annoys, but never can destroy such as "are kept by the power of God through faith unto salvation." Though tempted, it is never more than they are enabled to bear, but in each, not a way for escape from corrupting influence or a way to escape from the temptation, if you will, but a way to escape destruction, the actual entering into and executing all of Satan's plans.

There is such a thing, according to scripture, as back-sliding, which causes considerable overthrow, but whether it affects the gospel day or not, we are not able to say. Since, though the kingdom of heaven is preached at hand, and the old law debt paid and the abode of Christ actually here to manage all Christian affairs, continually interceding for all and any sins that may arise in Israel, it is not likely that the kingdom is on the decline, not withstanding that some of the members of the body yield themselves instruments of unrighteousness, showing up the dark side of matters. God's people have got to know and feel what such things are, or the enemies of Jacob would hardly have been commanded 'round about him forever, which

thing, some say, would encourage disobedience and give ample occasion for sowing to the flesh; but a man is not apt to kindle the fire any hotter than possible when he knows it is for himself, and knows, by experience, the effect.

In this furnace, it seems to me, many of the Saints of God have learned obedience by the things they suffered, keeping them prayerful and continually on the lookout for *escape*, and we have no doubt but that it will continue to be so. But the *medium* through which we *escape* from such is not *flesh*, as if it depended upon human effort to preserve us. It is for this cause some are dragging; they have become too boastful, putting too much confidence in the flesh until its magnetic attraction or devilish influence has its clutches upon such. Those who believe in God's purpose in such things, see the end and stand the farthest from danger.

In this some of us act very unwisely, heaping criticisms upon the doctrines, following out the pernicious ways of the flesh, commencing at Adam and running things down in what might be called a Pharisaical cheat, expecting that flesh should have fought its own battle, the unlawfulness of which thing is perfectly apparent. And when called in question, Satan will offer the equally unlawful term of *co-operation* to crawl out on, saying we know that God gives life which a man may exercise unlawfully "and eat the good of the land."

This is a parallel case of Satanic deception working prior to the resurrection, pretty much as free-willism does to the regeneration; either is an effort of Satan to cheat the Lord out of what is wholly and exclusively His work by deceiving nations. Regeneration sets in order the house by renewing and perfecting the inward disorders and indicating to the soul by such implanting, through faith, the final consummation of all that is corrupt in the resurrection, which corrects the outward deficiencies, making durable the temple. There are, positively, no degrees of human effort prerequisite to either, for if we accept *one degree* we must accept many, thus laying the foundation for the *holiness doctrine*, which means perfection in the *flesh*, known as *sanctification*.

Now, if this doctrine were true, the resurrection of the dead would never have been instituted any more than regeneration would have been, had there been a law given which could have given *life*. Had this been, then righteousness might have been by the law, hence, salvation by works, but no such is found to be in the arrangement, and sinners must be saved by *grace* and *grace alone* and raised up again from the dead by virtue of Christ in the power of His resurrection.

There is no law for release from mortality this side of death; if so, the prayers of the innocent Lamb of God might have prevailed, and the bitter cup have passed. But heaven's decree must be fulfilled and the Lord of glory crucified, and "His

soul poured out unto death," in the which all that the Father giveth Him, goeth down with Him, and He "will raise them up at the last day;" and, though there be millions alive that remain, they shall not hinder them that sleep, for the trumpet shall sound and the dead shall rise, and there shall be no difference—those that sleep shall be as though they had not slept, and those that sleep not as though they had slept. Mortality, then being swallowed up of life, ceaseth forever.

Let no man deceive you, "The time is at hand," and I caution you again that you be found "contending for the faith once delivered to the Saints." Not many shall be bold and speak with authority, denouncing falsehood and proclaiming truth; not many shall stand firm and unshaken for perilous times are upon us wherein mens' hearts shall fail them, and the true church shall suffer greatly for the glorious gospel of salvation that feeds the soul with heavenly manna, and if one ask for a cup of milk, he is given whey, and if they ask honey, they are given comb.

There is but one Lord, one faith and one baptism, one God and Father of our Lord and Savior, Jesus Christ, who is head over all things, the holy one that inhabiteth eternity, in whose house there are many mansions, but only one house and one family; one Father who is the Most High, and one mother who is Jerusalem above the mother of us all. The Holy Ghost over shadows, and the spirit enters unto life eternal, building up the image of

the heavenly by regeneration, which is a new creature born from above, the highest order of life, the beloved child of God, in whom there is no guile and in whom He is well pleased. The mind of this child is mind of Christ, and the mind of Christ is mind of God, by which spirit Paul could say, "Ye have the mind of Christ," and, "I with my mind serve the Law of God," which law requires perfect obedience, and is as surely rendered in praise and prayer as Christ came in fulfillment of the law and prophets.

Still, as we have said, there is a state of affairs going on much to the contrary, but it's no longer the child that does it, but sin that dwells in it, which thing is greatly contrary to the mind and feelings of the child of God; but such a law is there whose predominance must be recognized in the flesh where ever Christian faith is found. However disagreeable and mortifying, it is God's way and it can but be right and well with such in the end, assuring us that "All things work together for good to them who love God and are the called according to His purpose."

I suppose that it is just as necessary that there be a law to bring us into captivity to sin as that there be a *law* to make us free from sin and death—each are divine requisitions—the first a perfect rule of action, playing on man from a carnal standpoint and thereby showing how nature behaves itself until carnal action fails in deaths, thus exposing his depravity and proneness to sin.

This "Law of sin and death" has two features to present. It is not only in force prior to regeneration, but is protracted throughout our pilgrimage, keeping us reminded of the great lesson which our conversion taught us — that "the flesh profiteth nothing"—which thing it seems that we would not be likely to forget, but, in a measure, we do, and the drift is naturally back to the law, which is the basis of so much conditional salvation preached in our midst to-day, calling for the high and heaven-born doctrine of *Predestination* to come to the front, for it is said it is not called for save in times of great necessity, when a battle is raging and an assault attempted upon grace. No other doctrine supports the doctrine of grace save that of Predestination. Leave out the doctrine of Predestination and you leave out the doctrine of grace, which is the doctrine of the world and they zealously proclaim it. Leave out part of the doctrine of Predestination and you leave out part of the doctrine of grace and find yourselves infected with the "Means doctrine" which asks for such terms as *Limited Predestination*, *Conditional time salvation*, forms of *Instrumentality*, and in general, fleshly *Cooperation*, all of which is pleasing to the carnal mind, supporting salvation by works in deceptive form.

According to the history of the church, she has reached such a stage often during her sojournment, causing that" judgment begin at the house of God:

and if it first begin at us what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear? Wherefore let them that suffer *according to the will of God* commit the keeping of their souls to Him in well doing as unto a faithful Creator." Pet. 4: 17-18-19.

It, no doubt, is lawful that there be chaff among the wheat as much as that wheat shall grow among chaff, or that the tares grow among the wheat as that the wheat be found among the tares; each remains according to the law of its nature for safety until time of harvest, when the Master sends forth his reapers to gather the tares first in bundles to be burned and the wheat into his barn. (Matt. 13: 25).

The tares are the children of the wicked one which are to be cast into the furnace, and the wheat is the children of the Kingdom who are to be separated from among such things in the end of the world. The Lord sits, we are taught, as a refiners fire, and as a fullers soap, purging and purifying His church, for, says the word, "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend and them that do iniquity; and shall cast them into a furnace of fire: There shall be wailing and gnashing of teeth: Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13: 41-42-43.

There is no law by which the tares could have grown to be wheat, neither is there a law by which the wheat might have grown to be tares; each produced after its kind. This is the universal law of nature, and so it is as a parallel that there is no law given under heaven whereby a *child* of the *devil* may grow to be a child of God or a *child of God* cease to be a child of God and become a child of the devil. A child of the devil is from below and a child of God is from above. The child of the devil is manifest in darkness and the child of God is manifest in light. The child of the devil serves the flesh according to the "Law of sin and death" and the child of God serves God according to the "Law of the Spirit of Life."

The existence of all things is, no doubt, perfectly lawful and in harmony with God's purpose and men learn in this what is expedient for them, but herein is no court of refuge for the faults of men. It is man's purpose to do and conceal and God's purpose to let do and reveal.

The existence of the rattlesnake is perfectly lawful, as much so as the existence of man, and is certainly as lawful for the snake to bite him as it is for him to kill the snake. To modify the term; it is lawful to trample on the snake, but not expedient, and one who does not think so will find out by a sad experience, thus learn obedience by the things he suffers.

The occupants of this temple work in nature from natural descent and natural incline. The re-

lation is only traceable to mortality, and they find no higher meaning in life than mortality. That which is born of flesh is flesh, and comes bearing the vital relationship to that far hidden away parentage.

A son may be sanctified (set apart) and blessed while yet in his father's loins as *Jeremiah*, a son may be filled with the Holy Ghost from his mother's womb as John the Baptist, and still they are not lifted from nature's grasp. The flesh equally plays its part upon them, notwithstanding divine favoritism. Such does not lighten the trials of this life. This life means death to the body because of sin, but life to the spirit because of righteousness, for righteousness is manifest in the spirits of the just as the result of the reign of Christ, while evil is manifest in the members as the result of the reign of Satan in the flesh.

Satan is no imposition in nature, for it receives him gladly, entertaining him cheefully, hearing his dictations and carrying out his council. He is ahead of the times and watches each son and daughter with eagerness, and when given birth, his presence is manifest, where he acquires the title of father, adopting the son who remains a child of wrath until the time appointed of the Father of lights who shines in his *heart* to give him the *knowledge of the glory of God* in the face of *Jesus Christ*. (II Cor. 4: 6.)

God does not accept a child fathered by Satan; He must Father His own children; therefore, the

same rule applies to all: "Ye must be born again." The birth of the spirit is of God, therefore, incorruptible and from above, while a birth of the flesh is of lust, therefore, corruptible and from below.

Since the fall of man this woeful visage has overshadowed, us entering the lives of our fathers and the being of our mothers, calling for anguish, pain and sorrow until time shall be no more. We might cry out, "Surmount, O, my soul! Surmount these turbulent waters," when the earth echoes from the "hinder sea" the same cry, so that the same things done in the "hinder" are also done in the "former;" thus deep calleth unto deep and day unto day uttereth speech.

Now, it seems as if nature made its own mistake, hence, matters are not correct; then who will correct, adjust and set right that which was equally self-adjustable in the beginning? (as some claim) to have lived in the beginning we should have made the same so-called mistake, at which time the plan of salvation to correct would have been given place for, and made effectual according to, the favor of its application for salvation.

Nothing is incorrect with God, for His ability to correct displaces all possibility for incorrectness, His plan for over-ruling has gone ahead of all the accredited shrewdness of Satan, so that he finds himself serving according to his assignment, being limited to the scope of nature, and having the power of death. The law of sin and death, governing the natural province, is asking for a relation-

ship from the beginning, advancing from behind and reaching the ultimate of Satanic power, entering upon the borderland where the secret of the Lord discloses no more, for silence prevails and things are eternal (not seen).

It is not possible, I suppose, for the natural to behold the eternal, however there is some mytifying sense in which the spirit is believed to have been seen separate from the body while the body still remained. This was anciently believed among the Jews, as in the case of Peter when he was in prison. One said when he knocked, "It is Peter," but those within said not; that it was his angel.

The deciples thought they had seen a *spirit* when Jesus stood in their midst, but He assured them that they saw not a spirit have flesh and bones as he had.

We only speak of these things to show that this temple only stands as a house whose occupants are among the things that are eternal, and, when out of the body, pass beyond the scope of nature, having power to ascend or descend, appear or disappear, draw near and disappear without being observed, or any one being conscious of it. Such we believe to the probability, and certainly the possibility, with those having the divine embodiment. Whether spirit disembodied or angels eternal, they inhabit a country where life has its broadest survey, highest meaning and greatest reality, making life no longer a vain thing but a joy forever and ever; not a life that takes away what

we've learned here, but which must reflect a brighter light upon it so that it is but the more perfectly known and spoken of.

The song of redemption surely embraces much of what has been learned here in suffering and being delivered. There the things that are eternal and hidden from natural vision will fully be brought to light, and we shall know even as we are known, and shall no longer be mystified. In this we must die that our ascension may be unto a world yet unseen and unknown by us.

Paul writes to the Corinthian brethren in this connection, saying, "For we know if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight), We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." II Cor. 5: 1 to 9.

These things surely have their effect upon us in the dissolution of the body, and is what Paul had reference to, as we notice in the introduction of the subject he says that if our earthly house of this tabernacle were dissolved &c. Now, it must be dissolved in death or its equivalent, which must find its meaning in the expression, not that we would be unclothed, but clothed upon that mortality might be swallowed up of life, which is to say, doubtless, not that we would lay down this life so readily, but be clothed upon perfectly that mortality might cease to be.

But we suppose that the eminent and faithful apostle never found this much desired rest this side of *his* offering, which was his body, not for sin, but because of its own sins. This is certainly the prerequisite unto the release of the subject of regeneration, *con*formed to a celestial connection, and the decease of the subject of the resurrection, so doomed for a final restitution of all things.

According to the "Law of the Spirit of Life," it appears that while the natural man passes out of a temporal existence the spiritual or inward man must pass into an eternal existence among the things not seen, not being flesh and bones, but the only reality for that which made flesh and bones possible, and having such a law in itself, calls for the spirituality of such a body at the appointed time of the Father. By virtue of this we have the possibility of the resurrection which is first found claiming its rights in regeneration, and remains

the very same spirit of life, though ascended to act out the law of life *in itself* for a complete salvation, a well ordered and centralized government in Christ, as of God the Father.

The body of Jesus came again from the dead. This body was *His*, and the power of the resurrection was in Christ, the Son of God, to raise it up again from the dead, and it is He that shall also quicken *your* mortal bodies. As He raised up his body even so is the same *power* of *life* in you by which your bodies shall be raised up, if so be that Christ dwells in you.

The apostle Paul spoke of the end of all things when he said to the Corinthian brethren: "Behold! I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I Cor. 15: 51-52.

Herein we have the same *law* under consideration, which certainly does not deal with the physical appearance, but is an extension from a center of the same *Law* of *Life*, vivifying and swallowing up, in a moment, in the twinkling of an eye, all that is deathly, mortal and corrupting, making their translation possible, and at the same moment extending itself to *the graves*, long deserted by personal form, and there individualizing and personally bringing forth the fathers who have fallen asleep.

(Believest thou these things my brethren?)

Then shall the end of all things have come upon us. Then shall we see the Son of man coming with power and great glory, with millions and millions of His holy angels thronging Him.

Towards this end we are tending, my people, and unto this end surely I was called to stand, as it were, before the Lord and receive instruction in my childhood, and being led out, childish things failed me and were withdrawn, and I passed on solemnly into a way that led me to view as it had been a procession of great and reverend men who appeared to come up as in a prophetic age, and here I received instruction and saw as it had been a dark age, and when I knew myself, I pondered the lesson but knew not its meaning.

It was from this time forward that my spirit seemed to correspond to the mourning of the dove, and would raise up at her cries and cause that great solemnity cover me up, and that deep regrets for sins pervade my form, because of which things Satan was early upon me, and I, at an early age, learned much of his sagacity and subtilty.

But let this suffice, as we would revert to the things concerning the close of this subject and the close of this life.

Then as it is said, as death overtakes us so must judgment find us, the resurrection will honor the things prepared of regeneration, and just as prevalent as is regeneration unto justification through faith in Christ, just so prevalent must the resur-

rection be in calling for those who sleep in Jesus first, and then those who do not, for there shall be a resurrection of the just and unjust. The just are to lose all natural identity, and are received up into glory, where they are to ever be with the Lord, but the unjust, according to the "*Law* of sin and death," remain as they were and have the full force of that law meted out to them, which means destruction, a damned nation.

Each *law* remains the same, (unchanged), and has come into the being and lives of the human family for the carrying out of God's purpose in salvation by grace. Had not the "Law of sin and death" been allowed its force upon the subjects of redemption, there could have been no knowledge of the power and virtue of God's grace, consequently, the childrens' subjection to the kingdom of *sin* and *death* is not otherwise than God would have it, but expresses His wisdom, Godhead and eternal and all pervading power over all worlds and all beings. Our being led captive by the "forces" of such a kingdom, does not bring anything to bear upon the government of God as though something was vitiated or set aside which He had otherwise intended, making it necessary for Him to hold another council and prepare a remedy. Let it be remembered that no such state of affairs ever existed with God or ever will. His government stands preeminently the same as is set forth in the great symbols in nature, darkness and light.

God is light, and dwells in light that no man can approach unto. We should know, and do know, the great pre-eminence, that light has over darkness, and it is just as vividly and gloriously that Christ has the pre-eminence in all things. Darkness was first manifest that it might be seen that the light is good, for out of the darkness sprang all things that were not good, occupying on the side of nature, and must be so until all things are fulfilled; then darkness cannot exist, it seems, upon the face of the deep, only standing as it does for a symbol of nature, which must cease to be with the flashing forth of the light of an eternal day.

This, according to scripture, calls for the destruction of all natural bodies, the firmaments, the sun, the moon and the stars. The firmaments are to melt with fervent heat, and all the natural orbs to fail forever in their habitation. Nevertheless, Peter says, "*We* look for new heavens and a new earth wherein dwelleth righteousness." Then the supreme government of heaven is fully established in the Life and entire being of those favored by grace divine to inhabit those glorious regions, which grace was a *grant* from God, our eternal Father, given in Christ, the executor of His will in the council of wisdom held between them before the world ever was, and the life and light of every man that cometh into the world was in Him as an efficient Creator, and a sufficient Salvation for all the Father's choice out of such a creation.

To them it pleases the Father, through Christ, to show the things accompanying such a life and its downward tendency and final end, which end they must be brought to, and which end they see, and which end is death.

The observations made along these lines by a poor sinner are hard, and indeed a lonely and a dreary way where the voice of no companion can come. We pity them when we behold them, but cannot deliver them, for that which is enmity must go; then a soul is hushed in death, its mortal struggling ceases for a moment, for all is darkness, when the manifestation of a higher and better life bids it arise—come forth.



CHAPTER IX.

RESTITUTION OF ALL THINGS.

The word "Restitution" carries with it the idea of a certain form of government having existed, and, being found faulty, declined and fell, whose subjects went into captivity and were held in bondage subject to the powers ruling that kingdom, the requirement of which is death, it being the penalty for sin.

Now, this form of government commenced, or had its beginning in our natural makeup, hiding its secret for a universal extension in that naturalism that belongs to the man who is of the earth earthly.

The law which governs our natural outer world kingdoms can but have its timely negative impress with the fashioning of mortality (which means that which is contrary to the affirmative law of conscience, and those who come into the actual meaning of such things must know that such a conception and such a fashioning means *death*, unavoidably, as in such a creation there

must be decline and a leading into captivity and a full knowledge, imparted of one's enthrallment in sin and death. (I speak of God's choice out of the world). It is these creatures that such powers were instituted for, that "the *creature* might be made subject to vanity, not willingly, but by reason of Him who subjected the same in hope."

The things prevailing in an internal government of human nature will not fail to extend themselves among the people as a national fact, and the same things that prevail as an individual ruination must also extend themselves to a *national ruination*.

Human nature can but express in an outward or formal way its insufficiency and total inability to see the ends requisite for a stable and uniform government. Kingdoms rise and fall with individual significance, for if we could retain the fathers in our midst and continually have their wise and wholesome council and be ruled by their able legislations, then we might look for a government where universal peace and prosperity abounded. But they pass in and dictate to a wicked world for a season, then pass out, leaving each time still fewer men of the same force of character. It is a sad truth, marked out through all time, that the largest percent of those pouring in for the up-building of a nation are men and women who are more easily influenced for evil than good, in which connection prophecy calls for the afflictions of the righteous in filling that nation's cup with iniquity.

We do not grow better individually or nationally, but worse, for individual trespass does not cease so long as there is that character of trespassing life in Him, and that character of life remains, hence, individual trespass is multiplied in our mortal bodies, and so passes on to our mortal government. The government is by the people and for the people, but the people are by the Lord and for the Lord, "who rules in the heart of a King and turneth it whither so ever He will as rivers of water."

It would be utterly impossible for a government to exist which is well ordered and sure in all things when those composing such a government are but the foreknown and foreseen specimens of creation, moving as one mass of flesh along the lines of prophecy.

It is God's pleasure to let the "force" of that which is earthly develop the world under His wise and heavenly super-provision—"I wisdom dwell with prudence and find out knowledge of witty inventions." Out of the earth comes forth "force" in matter which is put to work, acting out the things it is endowed with automatically and mechanically, as wisdom designed. Then this (man) is God's machinery and the *mind* and understanding of man is God's government, He bestows, withholds or confuses as it pleases Him. All kingdoms that have ever risen have done so by His (God's) creative power in the force of nature; and His virtuous rule over the "force" of nature

has been the the downfall and destruction of every and all kingdoms. It is His right, privilege and purpose to grant unto the "forces" of nature their rule of action, then to reckon with the nations from the side of conscience, by virtue of which law iniquity abounds, and by reason of which *conscience* sin is manifest and each individual dealt with as a transgressor to whom grace (or mercy) is extended according to a former covenant or voucher for better behavior.

In this way Israel of old was dealt with under promise of better behavior which they never rendered. From year to year there was simply an acknowledgement of the debt, and apparent sorrow because of inability to pay, and mercy extended upon the promise of Christ who said He would pay the debt.

Now, by reason of accumulation of this debt the world had become greatly involved, in fact insolvent and penniless, fallen into ruin and gone into the hands of receivers (devils). And now that Christ actually did come at such a time and pay the debt, showing Himself unto the world who did not recognize Him in the payment, it became necessary that He should reveal Himself to such that they might see the secret of such payment and believe in Him, "and as many as did believe gave He power to become the sons of God."

There be many, my people, who never recognized the meek and lowly Jesus, "a man of sorrows and acquainted with grief," in the payment

of anything; still there be those that do, confessing Him before men.

Just as it was in the days of His appearing, just so it is now, and except we now see Him, recognizing and honoring Him, it is no evidence that we are included in such payment, though we profess godliness. He must reveal the secret to each and every one of their redemption before they can possibly know anything about it, then in this way the children, one by one, are reclaimed, or in other words, it is made manifest to them that they have been atoned for and are accepted in the beloved.

In this restoration we have the establishing of a kingdom, which kingdom is not asking for matter or "force," and is not dealing with the earthly side of the question. Had it been, it would come by observation, and the world would have believed on Him; but it comes in power, and is asking for that divine body whose character is that of *Father, Son and Holy Ghost*.

In this we would see the church whose sojournment is in flesh, and which has the only perfect form of government known to exist among mortals, and when all things have fully come under the rule of such government (which they must), it will be then, but not till then, that we have "The Restitution of all things."

The Millennial period, as believed by some, is wanting in this respect: The doctrine of "The Restitution of all things," sees Christ reigning in

the heavens where He was received until all things concerning His kingdom shall be accomplished. In this He reigns, we understand, till the last enemy is destroyed, which is death, at which time He delivers up the kingdom to the Father, and is subject to Him that He may be all and in all, while certain Millennial teachers are desirous to impress the Millennium as a thousand years of personal reign of Christ wherein He will bring in subjection all opposing powers and fully establish the truth in the hearts of all nations that he is the Christ. But we have no such expectations concerning Christ, but that all things concerning His kingdom will be established and finished at His second appearing, and the virtue and power of this government will demand all that has constituted a living soul. Such a government is certainly not calling for a mystifying non-entity, but for an individual and personal salvation wherein we are not something else, but ourselves, free from sin and free from all that disturbs our rest here.

The negative *law* of "force" takes the formative, and works all together from the earthly side of the question as emblematic of the Spiritual, bodying it forth from the mother side who must occupy on the side of the "negative" law of "force," which is contrary to the "positive" law of mind or conscience. "Magnetic force" is found in all animal bodies and is necessary for the perpetuation of such life upon the earth, and is that which

makes the suggestions of evil possible to the mind and poisoning to the soul. Herein we have our Terrestrial connection and timely visibility, in which sense we must address individual form and speak of its destiny. When the Lord God said to Adam "From dust thou art and unto dust shalt thou return," He addressed that which had come up under such a law of enmity, the dismissing of which God was pleased to confer upon him as death, by reason of transgression, which has reigned pre-eminently in nature over all his posterity, not contrary to God's will or purpose in grace, but positively according to His predestination in the earth and His decree in heaven; so that they who are of the *earth* are *earthly* and that which is *from heaven* is *heavenly*.

They, in this element, are distinctly separate in person, in law and in government; they are surely separate dispensations, in and during which administration we have two rules: the first, Satanic, which rule is in darkness, or such manner of kingdom as gives forth matter and express mortality or death (dissolution.) This kingdom springs up from the earth in corruption, and is a seed found to exist in the earth which is Satanic and devilish, and returns to its place from whence it came.

Now, God created the heavens and the earth, and that which was found sufficient for this was wisdom whose plans, works and wonders were laid deep in the unfathomable mind of Jehovah whose

delights are in the habitable parts of His earth among the sons of men, constituting the wonders of earth and the mystery of heaven, shadowing forth the mystery of godliness and the possibility of all things by an eye of faith, not yet knowing how these things can be, but, by such endowment, look for a full understanding of all His works and ways which such as are reclaimed from the earth shall be brought face to face with, having the immeasurable gift of the mind of Christ which is the Ideal Conception we have of "Restitution."

We have the mind or government of Christ with us, now, to just such an extent as we need it. If we had it to such an extent as we would require it in order to be perfect, we would have the *Restitution*.

Now, in just such a sense as it shall be in eternity, it requires all time for God's children to be fully acquainted with the many imperfections of the flesh and deceptions of the devil. In this element it pleased God that they should be created and subject to such vanity, to whom He grants a knowledge of the corruptions of the flesh revealing the corruptions on one hand and His salvation on the other, wherein we must have eternity to learn of the perfection and wisdom of God.

We must have the knowledge of good by first having a knowledge of evil, and if we say that we have the knowledge of good and have no knowledge of evil, we are found liars, and the truth is not in us. It is out of these things that

wisdom arises in the apprehension of danger, which brings fear of God, the beginning of wisdom.

There is no beginning of wisdom with any other class of people save those made wise unto salvation in this way; nor is there an end of such wisdom. The mind of Christ is carrying into effect the things determined in the council of wisdom, for that mind looked into the annals of all time, and was pleased with the vision and understanding of such things as should appear, which things were and are pronounced good. They must be good with God, whether by "force" or by "virtue"—all is for Him and by Him.

If we consider the "forces" of nature and learn much concerning their laws, we will trace them along the lines of profound wisdom and see the beauty of their action according with a higher sublimity, ever speaking and vivifying a grander area.

Should we hold our breath and cry out mystery as long as these laws hold out?

I tell you, nay. God's servants are blessed and most wonderfully favored in their devotions in wisdom's ways, who bring forth things both old and new, and are given a law of language too high for mortal conception, which arrests the mind, and ever and anon will employ the tongue with such wonder that those who hear would forever rest there, and he who speaks would be caught away and remember the former days no more.

In this a perfect rule of action takes place from within and makes possible the utterance of such things as are not possible to the laws of language committed to scientific culture. The emotions arising from a Celestial connection are known to raise higher and higher, ever sweetening with more profound knowledge and grander aspiration, until the soul is filled with chanting of hosanna to God in the most triumphant strains. Even in the deep silence of midnight, such has made tender the hard hearts of many who had been groping their way in darkness, brightening their hopes and strengthening their faith.

"Faith," we are taught, "is the substance of of things hoped for, the evidence of things not seen." We see all types, shadows and figures which point to a more enduring substance. There is no type of natural substance that does not shadow forth the idea of a living corresponding identity whether it be *sun*, *moon* and *stars* in the firmaments above or *animal*, *vegetable* and *mineral* in the earth beneath. All express a profound meaning in a greater reality which all men are to come into connection with in the great beyond.

So long as individual form is called for, the types to which they bear relationship must continue, and this present evil world be in progress and lend its "forces" *attractively* and *co-operatively*, bodying forth those "forms" for which the heavens and earth were created, and shall continue until

the last individual represented in the Adamic man as his posterity has been bodied forth "a living soul," which articulates the intelligence of a higher order of life known to exist eternally and believed to be associated with that character of Light which shines above the brightness of the sun, for "God is light" and "dwelleth in light that no man can approach unto, whom no man hath seen nor can see."

Every "living soul is but His creature who bears no relation to the light, but to the darkness, conforming to its own type (the moon) whose faint light is seen by night, and is asking at all times for individuality, the fruit of the womb or blood life, and its functions as a "force" in nature greatly deals with the waters, as the fountains which ebb and flow; even so does the living soul deal with the ebbing and flowing of the blood in the mortal body.

All these pulsations are carried on in the mother under the super-provision of the spirit of the father. Even so with the types; mother earth's pulsations are carried on in the moon under the super-provision of the sun, and when individual pulsation ceases individual form fails. Also with mother earth; when her pulsations cease, time is at an end and these "forces" in nature become inactive and useless, at which time all things go under the wise super-provision of God the Father.

I know not, that we need to say that matter will be disposed of, but only "force" in nature,

which must come up, as I have stated, under the head of blood-life which gives us the material working of mind (or spirit) with flesh and bones.

In this we see Christ the Lord manifest with flesh and blood, and held in bondage by the gravity of the same, then delivered up according to the will of the Father that the same might be poured out unto death, then to be manifest as with flesh and bones the third day, free from those things that held Him in bondage, having destroyed them by His own *life*.

And now that that life was free, even so should all be free who are made partakers of His life, at which time the soul loses its gravity with a mortal body because of its liberation, but the body does not loose its gravity with the earth because of the attracting "forces" having not yet been destroyed; hence, so long as "force" continues in the earth, the bodies which have fallen by such "force" must be held by it. But God hath counted all the pulsations of mother earth, and has assigned them to her as He has ours to us, and there must be a certain trembling with her, as there has been with untold numbers of her sons and daughters, when all her days will have come to an end, when those contained in her bowels shall burst forth; not by "force" under the lamentable cries of the mother as at first, but by *virtue* which acts free and unlimited. In a moment, in the twinkling of an eye, without opposition do they come forth, *con-*formed fully to the image of the heavenly by the

“Law of the Spirit of Life” which excludes all “force” or cause of sin and death.

It is now evident that our mother is old, and that her family is a great one, even as the sands by the seashore and the stars that are in the heavens which cannot be numbered for multitude. The many iniquities that penetrate her do now in her latter days visit themselves upon her sons and daughters, wherein they would indulge in pleasure and avoid the things common to their connection and pass out, knowing nothing of the secret of their corresponding vitality. The record of all deeds are made indelibly in the soul by the action of conscience, so that all are judged according to the deeds done in the body. In this the secrets of all hearts shall be revealed, and that which has been done in darkness shall be revealed in light, for there shall be no more darkness for mortal survey, and the government and rule of God shall be fully established (and as universal as the light,) at which time we have the “Restitution of all Things” which requires all the Children of Light held captive by the powers of darkness to be set free:

These are “sanctified by God the Father preserved in Christ Jesus and called.” (Jude 1: 1.) Having been set apart in holiness in the light before the world began, they have their identity with God, and in the course of human life answer to that character of people of whom the scripture sayeth, “Ye are dead and your life is hid with Christ in God, and when Christ who is our life

shall appear, then shall we all so appear with Him in glory." Man in his best estate, we are told, is altogether vanity.

The life that was necessary for my existence naturally was in my father, which life I was dead to prior to my existence, but it pleased God to separate me from my mother's womb, and thus to connect me with the world of evils and ills. In this the earth conceived and brought forth in the image of the earthly, but, according to a godly sanctification before the world began with me, the heavens must also have conceived by virtue of God the Father and thus must bring forth according to Election, and Predestination in the image of the heavenly that it should be with me. As I *must* bear the image of the earthly, I should also bear the image of the heavenly, which conformation must go on according to His fore-knowing.

So, virgin life is the first to conceive but the last to bring forth, for that which is natural is first in the world all the way along. But we read "The first shall be last and the last shall be first," that is, the spiritual is last in the world but first in "the Kingdom of God."

Some men and women live in the world to a ripe age and never bring forth; and why? It must be because no conception has taken place, and why has no conception taken place? It surely is because they are not of that character who are "fore-known" of the Lord unto a holy conception for a higher birth and a higher home, when the ener-

gies of our earthly mother have come to an end.

We are told, "with the gradual aggregation of mass the energy of the universe has been slowly disappearing, and that this loss of energy must go on until none remains." Hence, it remains to be seen that the many thousands of years assigned to the globe bring to bear on her some of the same marks which characterize the aged of her sons and daughters who gradually lose their "magnetic force" with advanced years.

The ascending and descending "forces" are a continuous friction on the mortal body equally necessary for its existence and destruction; one attracting the other, sets up a universal law throughout all creation which is asking for a reclaiming and expelling in neutralization, the negative attracting the positive, and the positive attracting the negative, the positive being conceived in mother earth whose action is asking for its escape through a medium to the higher. These "forces" are carried up through nature, and include what was under consideration when it was said, "In the beginning God created the heavens and earth and the earth was without form and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." Gen. I: 1-2.

Now there are three chief considerations set forth here as follows:

"The earth without form and void;" "Darkness upon the face of the deep" and "The Spirit of God"

moving upon the face of the waters. It is certain that these have a greater meaning than mere dry land, litteral darkness and litteral waters. The earth, evidently, under consideration as *void* and without *form* was *man*, the dry land and waters being charged with the potential requisite for all living souls, but was yet null, having no action of Light. But God said, "Let there be Light' and there was Light," and the action of *light* was good, and was divided from the darkness which God called *day*, and the darkness *night*.

With the darkness He associated its potential as a lesser light which should rule over it; so there appeared in the heavens a figure as it were a *living soul*. Also with the light He associated its potential the greater light which should rule the day and divide the light from the darkness; so there appeared in the heavens a figure as it were a *quickenning spirit*.

By these figures we arrive at a lawful conclusion that out of darkness there sprang a living soul, and out of the light there came forth a quickenning spirit. There is no quickenning "force" in nature save the sun and no dead body save the moon.

The moon, as such a body, reflects the light of the sun, and the sun reflects Light original, which is as much as to say the *soul* reflects the works of *Christ* and *Christ* the works of *God* the *Father*, or again, "Ye are dead and your life is hid with Christ in God," and also, "Every good

gift and every perfect gift cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Jas. 1: 17. The life of a dead soul is not only hid with Christ, but is in God, which is to say the light of the moon does not only come from the sun, but from light universal (ad infinitum).

Then we would see the works of nature extend themselves to the sun as a center, and to the moon its image, and also to the stars their accomplices. Therefore, Paul said, "There is one glory of the sun and another glory of the moon and another glory of the stars: for one star differeth from another star in glory." I Cor. 15: 41. We must know that the apostle had under consideration here more than the mere action of those inanimate bodies, for said he, "So also is the resurrection of the dead."

In this there must be a glory of the *Spirit*, and a glory of the *Soul*, and also a glory of the *body*, wherein we ask for the Celestial glory from the spirit side and the Terrestrial glory from the "living soul" side. The Celestial glory must be in the "new creation," which is by virtue of the manifestation of new life from heaven, which sets up the heavenly conformation which continues for the image of the heavenly.

One may begin at one end of this and run it as a birth, while another will run it as a resurrection. The full consideration is that we have both; Christ is "the Resurrection and the Life." When we

have life manifest we have the *birth* which is life enshrouded for observation. The life has acted until its surroundings are completed, then it comes forth for mortal environment, having the shades of evening about it and is encompassed by the full survey of Satan's kingdom, so that it is a land of darkness throughout.

Then, so far as the darkness extends, so far does Satan's power go, and so far as Satan's power goes, just so universal is death. Hence, when the soul begins to be disconnected or cut loose from mortality, there is no way under heaven given save by death, thus, darkness can only be satisfied in the ultimate of Satan's power, which is death, and when death is reached in the soul, it can no more live without a resurrection. But death is not reached in the soul until one has fully surrendered all in the total blackness of sin; then it is that "the dead hear the voice of the Son of God and live," in a militant resurrection, in a moment and in the twinkling of an eye.

In this sense we seem to have the second man Adam, the Lord from heaven a quickening spirit, who calls his bride from the dead, which is the marriage of the Lamb, for she is now adorned for her husband, being clothed with immortality and shining in the light even as she beheld the light and rejoiced in the light, believing her toils and cares at an end; but not so, and why? Because she is not fully disconnected from all that is mortal, and the actual personage is yet under the

“Law of sin and death,” which calls for personal death, and if the existence of such a law in our members calls for personal death, the abolishing of such a law must call for personal resurrection, for if the soul held captive by such a law is set free by the “Law of the Spirit of Life in Christ Jesus,” even so must this vile body escape through the same medium in the triumphant resurrection, at which time the reign of Christ shall have fully destroyed the last enemy (death.)

Then is when we consider the work of grace done and the final and great disclosure of things eternal begun. But after the obliteration of all darkness and the universal flash of light for all day, it is impossible to conceive what manner of continuance we may have. The new heavens and new earth wherein dwelleth righteousness, that Peter left on record, I think, refers to our *being* as we come to be fully alive to righteousness in the swallowing up of death and are caught away in the full permeations of life, when all things made possible for the imitation of the praise of God and the happiness of the creature in the world are perfected in bliss, every barrier being removed.

But it must be remembered that no timely efforts remove any of them. All obstacles remain so far as we are concerned, and when plodding along in the common course of humanity, all is impossibility so far as we can see. With the child of God in this state all is vain here, and all is vague concerning the great beyond; so that his bewilder-

ment is great and his perplexities hard to be endured.

We will say with Prof. Drummond: "It is no strange thing then for the soul to find its life in God. This is its native air. God, as the Environment of the soul, has been, from the remotest age, the doctrine of all the deepest thinkers in religion."

I am thinking along here of all that is necessary to complete the happiness of the child of God, Paul said, "Ye are complete in Christ," and to just such an extend as we are in Him and He in us, we are complete, and the reign of Christ in that sense is certainly the ideal consideration we have of "The Kingdom of Heaven."

The great building up of all things grew out of the mind endowed with power to see and believe by faith all things possible unto God, and conforming to His will and purpose at *the word*, for the word had gone out from Him and should not return unto Him void, but should accomplish that which He please and prosper in the thing whereunto He sent it. In this "He declared the end from the beginning from ancient times the things not yet done saying 'my council shall stand and I will do *all* my pleasure.'"

Now, if omniscience, omnipotence and omnipresence did not make a full survey and a full discovery of *all things* in the heights above and the depths beneath, then something may have come up and transpired which is not in the council, hence His purpose thwarted and His pleasure not

done. In this there would have been an oversight in the creation of Adam, and a weak place left unthoughtedly or unknowingly, which constituted him an easy prey to an unruly spirit which must have crept in and overthrown the work of His (God's) hands ere He was aware of such a thing, and now in order to take the advantage of his (Satan's) deception and subtilty, has to resort to an entirely new method and subject His own beloved Son to the curse of sin, who knew no sin, in order to save the creatures of dust from eternal destruction.

God has never required any creature to praise Him because of his natural existence, but because of the *death* of such an existence, and the truth brought to light that he "*is dead* and his life is hid with Christ in God."

"I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

"Christ must have the pre-eminence in all things" His predetermined crucifixion and putting away made legal and possible our crucifixion and putting away, and His resurrection and justification in the *Spirit* made possible and certain our resurrection and justification in the *Spirit*, and His ascension up into glory made possible and sure our ascension up into glory. We are not ascended, as yet, but we are justified; and why? Because foreknown, predestinated and called, "For whom He did foreknow, them He also did

predestinate to be *con*formed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. 8: 29-30.

Now, are we carried to the end of such predestination in the justification and glorification in Christ, or in the modifications and reformations in the flesh?

The predestination of God is as much to the condemnation of the first man Adam who is of the earth earthly as it is to the justification of the second man Adam who is the Lord from heaven, a Quickening Spirit. One is as certain as the other, not that we are to understand so much that because he, our head, transgressed and fell that it made our sinning possible, for we should have as certainly all sinned in like manner who are his descendants had we been present and the same circumstances surrounding us.

The nature of Adam is that of a *sinner*, and the nature of a sinner is *death*, and the nature of death is the *resurrection*, and the nature and character of the resurrection is *Life* and *Salvation*, world without *end*, which is the scope and finality we hold up before the people for the doctrine of Predestination in its triumphant survey of *all things* as it sees the heavens receive Him until the accomplishment of all things, being "now at the right hand of God, who also

maketh intercession for us."

Then sayeth the Apostle, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am *persuaded*, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from *the love of God, which is in Christ Jesus our Lord.*" Rom. 8: 35-36-37-38-39.

We cannot put too much emphasis on the term, "the love of God which is in Christ Jesus our Lord," which the apostle closes his epistle with. Here it is, that he is desirous to have the Romans know his utmost confidence in those born of God. This is the great essential the apostle has under consideration when he speaks of *perseverance*, for perseverance cannot exist and is a worthless term without *preservation*, just as *grace* would be without *predestination*, in which connection the apostle comes saying, "I have labored more abundantly than you all, yet not *I* but the *grace* of God which is with me," and he could have as well said in the winding up of his labor, "I have persevered unto the end, I have kept the faith," as to have said "I have fought a good fight," etc., but

he should have had to revert back and use the conclusive term, "yet, not I but the preservation of God which was within me."

And again a like expression was used by Paul in his letter to the Philippian brethren, when he said, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2: 12-13.

It seems from Paul's expression that these brethren were much more obedient in his absence than when he was present, for which he felt to commend them, signifying that it was not the influence of his presence that kept them obedient, or their effort, but *God* who worked in them both to *will* and to *do*; so that between the two terms, to *will* and to *do*, there is no room for boasting, all human effort being excluded.

It occurs to me that our experience is that the fearing and trembling is about as much as we ever feel is ours. We must *fear* because of doubts, and we must *tremble* because the way is stright and narrow, and the only way we can walk it is for the *way* to be in us, and Christ is the *way*, and as He is in us, and we in Him, so do we walk in the *way*, and the way is that of light whose law of travel is in straight lines. This, we are taught, is the highway of holiness, which the vulture's eye hath not seen nor the lion's

whelp trodden in, none but the redeemed of the Lord walking there, which corresponds with the declaration of Paul (Romans 8,) saying, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, "For," he says, "the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death."

Now, the "Law of the Spirit of Life" suffers no transgression, for it is in *Christ Jesus*, and no more suffers from transgression than the law of Moses did in Him (Christ) who perfectly kept it.

The obedience to the new covenant is not based upon the ability of the old creature, but that of the new, for the old creature has none, and is always given ample time to prove it. When the new creature is manifest, the *law* is also manifest in Him, and the life given permeates the soul which finds its obedience in the life of Christ, "who is formed in it the hope of glory." And now, if that law is violated or broken, the life we now live in the flesh by the faith of the Son of God must do it, which would make the last covenant as faulty as the first. But such is not the case, for it is ordered in all things, and sure, had it not been, the "Law of the Spirit of Life could never have made one free from the Law of sin and death."

In this the servants of God behold and preach a kingdom that no iniquity abounds in, and that none of the things common to human life and human existence are required in, being free from

all friction and contaminations necessary during our mortal sojournment where blood-life and blood-relationship constitute our joys and sorrow, giving place to affections, and forever wounding them, building up and destroying, until blood-life and blood-relationship have failed us forever and forevermore.

The inheritance of flesh and blood must be in this life, and in this world, and of its substance, for flesh and blood we are told cannot inherit the kingdom of God. The old heavens and old earth, pass away, and there is no place found for them in the new order, and when all is restored the world and all the works therein are to be burned up with unquenchable fire.

The London confession of faith sees the last judgment as follows:

“God hath appointed *a day*, wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father, (Acts. 17: 31, and Jno. 5: 22-27), in which day not only the Apostate Angels shall be judged, but, likewise, all persons that have lived upon the earth shall appear before the tribunal of Christ, (II Cor. 5: 19,) to give an account of their thoughts, words and deeds, and to receive according to the deeds done in the body, whether good or evil.

“The end of God’s appointing this day is for the manifestation of His glory, of His mercy in the eternal salvation of the Elect and of His justice in

the eternal condemnation of the reprobate, who are wicked and disobedient, for then shall the righteous go into everlasting life, and receive that fullness of joy and glory, with everlasting reward in the presence of the Lord, (Matt. 25: 21-34,) but the wicked who know not God and obey not the gospel of Jesus Christ, shall be cast into eternal torments and punished with everlasting destruction from the presence of the Lord and from the glory of His power. Matt. 25: 46- Mark 9: 38.

“As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin and for the greater consolation of the godly in their adversity, so will He have that day unknown to men that they may shake off all carnal security and be always watchful because they know not what hour the Lord will come, and may ever be prepared to say, ‘Come Lord Jesus, come quickly, Amen.’ ”

The above is the thirty-second (32) Article in the old Philadelphia and London Confession of Faith as regards what they thought about the last judgment.

I'm not prepared to tell you, my people, that God's judgment is in a day, numerically, but rather a *state* to be revealed finally, “in a moment, in the twinkling of an eye.” I Cor. 15: 52.

We have no legal right to think of God as dealing with anything from the human standpoint of view. The gradual processes of nature are slow and unto condemnation all the while, but the

revelation of God is momentary and unto justification though faith. My judgment is that all things are done, and need but the revelation of God to show who the faithful are, and who are not, which, ere long, of course, will be done according to the scripture.

Soloman said: "The thing that hath been is that which shall be; and that which is done, is that which shall be done: and ~~there~~ there is no *new thing* under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those, that shall come after." Eccl. 1: 9-11. It seems that Solomon sees here a manifestation and a remanifestation over and over again and again, as we come to be connected with things common to the observation of mortals. Solomon farther says. "All things come alike to all: there is one event to the righteous, and the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Eccl. 9: 2-3.

It occurs to me that Solomon is here dealing

with the problem of *flesh*, saying there is no difference in the actuations of that character of life which is of the earth earthly and destined to destruction. Thus the end, so far as that part is concerned, is inevitably *one*. It is *one* life and *one* heart, and they are one people and must have *one* common end. But God's children must be a chosen generation, an holy nation, joined to the living as well as the dead, so that when they cease to die, then do they live; but to the contrary with the children of the flesh, for when they cease to live, then do they die. In this we would see then the enemies of Jacob 'round about him all his mortal days, which Solomon calls "the life of his vanity," saying, "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity which he hath given thee under the sun all the days of thy vanity: For that is thy portion in *this* life, and in thy labor which thou takest under the sun." Eccl. 9: 9.

It is, no doubt, God's infinite purpose in the creation that a mortal and decaying kingdom should be established, and that the world should exercise its functions in just such a way as it does, being limited to finiteness, which is fallibility, coming under the immortal survey and only established in the infallibility of the immortal government under the supreme reign of the judge of the "Quick and dead," whose reign shall continue amid the rule of all rulers, being "Lord of lords and King of kings."

Though *we* would be loyal to our flag and "subject to the powers that be which are ordained of God," beholding the spread and power of our nation and the presence of our flag on its far extended domains, and would see the authority vested in such a government, admiring it, would we not much more, my brethren, see and acknowledge the triumphant rule of our God "amid the splendors of His state," and remain loyal to the flag of His sovereignty, seeing that He is not limited in sight, power nor wisdom?

We would behold *all things* conforming to His purpose naturally, just as we would spiritually. There are no barriers for God to surmount, but many for us, for which reason we have His grace enabling us to see that "*all things* work together for good, to them who love God and are the called according to His purpose."

In connection with this I will give the Third (3) Article of the old Philadelphia and London Confession of Faith, which accords with the doctrine held up in the acknowledgement of "Spiritual Law in the Natural Kingdoms." It reads as follows:

"God hath decreed in Himself from all eternity by the most wise and holy council of His own will, freely and unchangeably, all things whatsoever come to pass: yet so as thereby is God neither the author of sin, nor hath fellowship with any therein, (Eph. 1: 11, Heb. 6: 17, and Rom. 9: 15 18,) nor is violence offered to the will of the creature, nor yet is the liberty or contingency of

second causes taken away, but rather established, in which appears His wisdom in disposing all things and power and faithfulness in accomplishing His decree. (Acts. 4: 27-28, Jno. 19: 11, Eph. 1: 3-5).

“Although God doth know what may or can come to pass upon all supposed conditions, yet hath He not decreed anything because He foresaw it as future or as that which would come to pass upon such conditions. (Acts 15: 18, Rom 9: 11-13 16-18.)

“By the decree of God for the manifestation of His glory some men and angels are predestinated as foreordained to eternal life through Jesus Christ to the praise of His glorious grace, others being left to act in their sins to their just condemnation to the praise of His glorious justice. (Matt. 25: 41. Jude 4.) These men and angels thus predestinated and foreordained are particularly and unchangeably designed, and their number so certain and definite that it cannot either be increased or diminished. (II Tim. 2: 19, Jno. 13: 18.) Those of mankind that are predestinated to life, God before the foundation of the world was laid, according to His immutable purpose and the secret council and good pleasure of His will, hath chosen in Christ unto everlasting glory out of His mere free grace and love without any other thing in the creature as a condition or cause moving Him there unto. (Rom. 8: 30, Tim. 1: 9, Eph. 2: 9-12)

“As God hath appointed the elect unto glory,

so He hath by the eternal and most free purpose of His will foreordained all the means thereunto; wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by His Spirit working in due season, are justified, adopted, sanctified and kept by His power, through faith, unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the elect only." (Thess. 5: 9-10. II Pet. 1: 3, Jno. 10: 26.)

"The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God, revealed in His word, yielding obedience there, thereunto may from the certainty of their effectual vocation be assured of their eternal election.

"So shall this doctrine afford matter of praise, reverence, and admiration of God and of humility diligence and abundant consolation to all that sincerely obey the gospel." (I Thess. 1: 4-5. II Pet. 1: 10. Rom. 9: 33. Luke 10: 20.)

The absolute and universal government of God is expressed in the above which asks for the "Predestination of all things" on one hand and the "Restitution of all things" on the other.

Why were we predestinated?

Because foreknown. Foreknown how?

To be *con*formed to the image of His Son.

Then the heart and turminus of predestination are one. It means, just as much, a qualification in

realizing the benefits of salvation. [The conformation is because we are predestinated, and need salvation to save us from such a destination.

If predestination is not dealing with time, thing and place, then what?

It seems to me God's children come up through these predestinated powers which are unto a predestination, which means an end; but have God's children an end? The time of their conformation has an end because of the cessation of the life opposing them

Now does it not appear that so long as this predestinated life remains that we are not fully conformed?

Christ, our elder brother was predestinated to what? Glory? I tell you nay, but rather to die; and likewise we pass into our predestination, which is the full survey of mortality.

Do we not groan by reason of such predestination? and it cannot be avoided, for the same character of predestination is in us that was in our elder brother, Christ Jesus.

It was His predestination that stood up before Him when He said, "My soul is exceedingly sorrowful even unto death," and when He "groaned in Spirit," and when He cried out, "O Father, if this cup may not pass away from me except I drink it, thy will be done," all of which He made an end of in His own body.

There has never been such a predestination in all the world since, nor before, as was Jesus of

Nazereth for He saw the end of it as it was rounded up and stood before Him with all the multi-form things that should come upon Him, who was an humble man, going about doing good, but alas! He knew the will of the Father, and came to do it, and saw nothing objectional in all they did unto him, becoming obedient unto death even the death of the cross, crying out in His agony "Father, forgive them, for they know not what they do."

"Amazing pity grace unknown and love beyond degree."

Seeing that He could pray for His enemies in the hour of death, who with wicked hand had taken Him and crucified Him; then my brethren in this predestination He bringeth us up that we shall see ours, and I would to God Almighty that we might be brought to see more and more of it, for there is much safety in the knowledge of this life, which comes down from heaven not to do the will of the *flesh* (as some are fearful,) but the will of God the Father. And this character of life will glory in tribulations for no other reason than that it is the will of the Father, "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us." Rom. 5: 3-4-5.

The doctrine of predestination does not justify the flesh in its acts, but by predestination God's

children are justified in the Spirit. Consequently, we are unsound in our ideas when we begin to be fearful that the doctrine of the absolute predestination of all things will encourage sin, and cause that some fall who might have otherwise stood.

We must remember that our standing is not in the flesh, nor is our confidence in the flesh, but in the Spirit which quickeneth. The more perfectly we learn this lesson as we sojourn here, the nearer we are to our experience, and if our logic was always according to our experience, we would at all times be considered sound in the faith and indeed would be found "contending for the faith once delivered to the saints."

We all insist on being sound, but we are not sound, in a sense, so long as we are found voicing those things savoring of the honors of the flesh.

THE END.

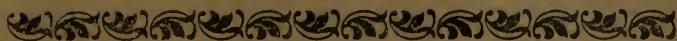
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Spiritual Law in the Natural Kingdoms

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